THE Whole DUTY of MAN,

Laid down

In a Plain and Familiar Way, for the Use of All, but especially the *Meaneſt Reader*.

Divided into XVII. Chapters;

One whereof being read every Lords Day, the Whole may be Read over Thrice in the Year.

Neceſſary for all Families.

WITH

PRIVATE DEVOTIONS For ſeveral OCCASIONS.

LONDON,

Printed for *Robert Pawlet*, at the Sign of the *Bible* in *Chancery-lane* near *Fleet-ſtreet*. 1680.

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F. H. Van. Houe. Sculp:

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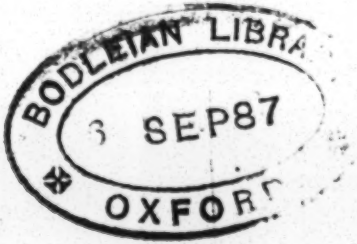
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To the Bookſeller.

SIR,

YOU needed not any interceſſion to recommend this Task to me, which brought its invitations and Reward with it. I very willingly read over all the Sheets, both of the Diſcourſe, *and the* Devotions *annext, and find great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it, with Gods bleſſing, moſt ſufficient, and proper to the great End deſign'd, the Spiritual Supplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it is indeed, what the Title undertakes,* The Whole Duty of Man, *ſet down in all the Branches, with thoſe advantages of Brevity and Partitions, to invite, and ſupport, and engage the Reader,* That *Condeſcenſion to the meaneſt Capacities; but withall,* That *weight of ſpiritual arguments, wherein the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted*

for both ſorts of Readers, which ſhall bring with them a ſincere deſire of their own, either preſent or future advantages. The Devotion-part *in the Concluſion is no way inferiour, being a ſeaſonable aid to every mans infirmities, and hath extended it ſelf very particularly to all our principal concernments. The* Introduction *hath ſupplied the place of a* Preface, *which you ſeem to deſire from me, and leaves me no more to add, but my* Prayers *to* God, "*That the Author* "*which hath taken care to convey ſo libe-* "*ral an Alms to the* Corban ſo ſecret- "ly, *may not miſs to be rewarded* openly, "*in the viſible power and benefit of this* "*work, on the hearts of the whole Nati-* "*on, which was never in more need of* "*ſuch ſupplies as are here afforded. That his All-ſufficient Grace will bleſs the Seed ſown, and give an abundant increaſe, is the humbleſt requeſt of*

Your aſſured Friend,

March 7. 1657.

H. HAMMOND.

A

PREFACE

To the enſuing

TREATISE;

Shewing

The Neceſſity of Caring for the Soul.

Sect. 1.

THE *onely intent of this enſuing* Treatiſe, *is, to be a ſhort and* plain Direction to the very meaneſt Readers, *to behave themſelves ſo in this world, that they may be happy for ever in the next. But becauſe 'tis in vain to tell men their Duty, till they be perſwaded of the neceſsity of performing it, I ſhall, before I proceed to the* Particulars *required of every Chriſtian, endeavour to win them to the* Practice *of one* general *Duty,* preparatory *to all the reſt; and that is the Conſideration and* CARE *of their own* SOULS, *without which, they will never think themſelves much concern'd in the other.*

2. MAN, *we know, is made up of two parts, a* BODY *and a* SOUL; *the Body onely the huſk or ſhell of the Soul, a lump of fleſh, ſubject to many diſeaſes and pains while it lives, and at laſt to* Death *it ſelf; and then 'tis ſo far from being valued, that 'tis not to be endured above-ground, but laid to rot in the earth. Yet to this viler part of us we perform a great deal of care; all the labour and toil we are at, is to maintain that. But the more precious part, the* Soul, *is little thought of, no care taken how it fares, but, as if it were a thing that nothing concern'd us, is left quite neglected, never conſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we commit; and therefore whoſoever intends to ſet upon a Chriſtian courſe, muſt in the firſt place amend that: To the doing whereof, there needs no deep learning, or extraordinary parts; the ſimpleſt man living (that is not a* natural fool*) hath underſtanding enough for it, if he will but act in this by the ſame* Rules *of common* Reaſon, *whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of theſe* Motives, *which uſe to ſtir up our care of any outward thing, and then apply them to the Soul.*

4. *There be* FOUR *things eſpecially, which uſe to awaken our care: The* firſt *is the* Worth *of the thing; the* ſecond, *the* Uſefulneſs *of it to us, when we cannot part with it without great damage and miſchief; the* third, *the great* Danger *of it; and the* fourth, *the* Likelihood *that our care will not be in vain, but that it will preſerve the thing cared for.*

The Worth of the Soul.

5. *For the firſt, we know our care of any worldly thing is anſwerable to the* worth *of it; what is of greateſt Price, we are moſt watchful to preſerve, and moſt fearful to loſe: No man locks up* Dung *in his Cheſt, but his Money, or what he counts precious, he doth. Now in this reſpect, the Soul deſerves more care than all the things in the world beſides, for 'tis infinitely more worth; firſt, in that it is made after the* Image *of God, it was God that* breathed into man this breath of life, *Gen. 2. 7. Now God being of the greateſt Excellency and Worth, the more any thing is like him, the more it is to be valued. But 'tis ſure, that no Creature upon the Earth is at all like* God, *but the Soul of Man, and therefore nothing ought to have ſo much of our care.* Secondly, *The* Soul *never* dies. *We uſe to priſe things according to their* Durableneſs; *what is moſt laſting, is moſt worth. Now the Soul is a thing that will laſt for ever; when Wealth, Beauty, Strength, nay, our very Bodies themſelves fade away, the Soul ſtill continues. Therefore in that reſpect alſo, the Soul is of the greateſt worth; and then what ſtrange madneſs is it for us to neglect them as we do? We can ſpend days, and weeks, and months, and years, nay, our whole lives, in hunting after a little wealth of this world, which is of no durance or continuance, and in the mean time let this great durable Treaſure, our* Souls, *be ſtoln from us by the* Devil.

6. *A second* Motive *to our care of any thing, is the* USEFULNESS *of it to us, or the great miſchief we ſhall have by the loſs of it. Common reaſon teaches us this in all things of this life. If our hairs fall, we do not much regard, becauſe we can be well enough without them; but if we are in danger to loſe our eyes or limbs, we think all the care we can take little enough to prevent it, becauſe we know it will be a great miſery. But certainly there is no miſery to be compared to that miſery that follows the loſs of the Soul. 'Tis true, we cannot loſe our Souls in one ſenſe, that is, ſo loſe them, that they ſhall ceaſe to Be; but we may loſe them in another, that we ſhould wiſh to loſe them even in that; that is, we may loſe that happy eſtate to which they were created, and plunge them into the extremeſt miſery. In a word, we may loſe them in* Hell, *whence there is no fetching them back, and ſo they are loſt for ever. Nay, in this conſideration, our very* Bodies *are concerned, thoſe Darlings of ours, for which all our care is laid out; for they muſt certainly after death be raiſed again, and be joyned again to the* Soul, *and take part with it in what-ever ſtate: If then our care for the* Body *take up all our time and thoughts, and leave us none to beſtow upon the poor* Soul, *it is ſure the* Soul *will, for want of that care, be made for ever miſerable. But it is as ſure, that that very* Body *muſt be ſo too. And therefore if you have any true kindneſs to your* Body, *ſhew it by taking care for your* Souls. *Think with your ſelves, how you will be able to endure* everlaſting burnings. *If a ſmall ſpark of fire, lighting on the leaſt part of the Body, be ſo intolerable, what will it be to have the Whole caſt into the hotteſt flames? And that not for ſome few hours or days, but for ever? So that when you have ſpent many thouſands of years in that unſpeakable Torment, you ſhall be no nearer coming out of it than you were the firſt day you went in. Think of this, I ſay, and think this withall, that this will certainly be the end of Neglecting the* Soul; *and therefore afford it ſome care, if it be but in pity to the* Body, *that muſt bear a part in its miſeries.*

The miſery of loſing the Soul.

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The danger the Soul is in.

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The misery of losing the Soul.

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The danger the Soul is in.

Sheep, *which is ſtill in danger of being devoured by* Wolves; *and we know that makes the Shepherd ſo much the more watchful over it. Thus it is with the Soul, which is in a great deal of danger, in reſpect of its* Enemies; *theſe we know are the* World, *the* Fleſh, *and the* Devil; *which are all ſuch noted enemies to it, that the very firſt act we do in behalf of our* Souls, *is to vow a continual War againſt them. This we all do in our* Baptiſm; *and who ever makes any* Truce *with any of them, is falſe, not onely to his Soul, but to his* Vow *alſo, becomes a forſworn Creature; a Conſideration well worthy our laying to heart. But that we may the better underſtand what danger the Soul is in, let us a little conſider the* quality *of theſe Enemies.*

8. *In a War, you know, there are divers things that make an Enemy terrible: The firſt is* Subtilty *and Cunning, by which alone many Victories have been won; and in this reſpect the* Devil *is a dangerous Adverſary; he long ſince gave ſufficient proof of his* Subtilty, *in beguiling our firſt Parents, who yet were much wiſer than we are; and therefore no wonder if he deceive and cheat us.* Secondly, *the* Watchfulneſs *and* Diligence *of an* Enemy *makes him the more to be feared; and here the* Devil *exceeds: it is his trade and buſineſs to deſtroy us, and he is no Loiterer at it:* He goes up and down ſeeking whom he may devour, 1 Pet. 5. 8. *he watches all opportunities of advantage againſt us, with ſuch diligence, that he will be ſure never to let any ſlip him.* Thirdly, *An* Enemy *near us is more to be feared, than one at a* diſtance: *for if he be far off, we may have time to arm, and prepare our ſelves againſt him; but if he be near, he may ſteal on us unawares. And of this ſort is the* Fleſh, *it is an Enemy, at our doors, ſhall I ſay? nay, in our boſoms, it is always near us, to take occaſion of doing us miſchiefs.* Fourthly, *the baſer and falſer an* Enemy *is, the more dangerous. He that hides his malice under the ſhew of friendſhip, will be able to do a great deal the more hurt. And this again is the* Fleſh, *which like* Joab *to* Abner, 2 Sam 3. 27. *pretends to ſpeak* peaceably *to us, but* wounds us to death; *'tis forward to purvey for pleaſures and delights for us, and ſo ſeems very kind; but it has a* Hook *under that* Bait, *and if we bite at it, we are loſt.* Fifthly, *the Number of* Enemies *makes them more terrible, and the* World *is a vaſt Army againſt us: There is no ſtate or condition in it; nay,*

ſcarce

ſcarce a creature which doth not at ſome time or other fight againſt the Soul: The Honours *of the World ſeek to wound us by* pride, *the* Wealth *by* covetouſneſs, *the* Proſperity *of it tempts us to forget God, the* Adverſities *to* murmur *at him. Our very* Table becomes a ſnare *to us, our* Meat *draws us to* Gluttony, *our* Drink *to* Drunkenneſs, *our* Company, *nay, our neareſt* Friends *often bear a part in this War againſt us, whilſt either by their example, or perſwaſions, they intice us to ſin.*

9. *Conſider all this, and then tell me, whether a Soul thus beſet hath leiſure to* ſleep: *Even* Dalilah *could tell* Samſon, *it was time to* awake, *when the* Philiſtines were upon him: *and* CHRIST *tells us,* If the good man of the houſe had known in what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken up, *Matth.* 24. 43. *But we live in the midſt of thieves, and therefore muſt look for them every hour; and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his houſe, or indeed the meaneſt thing that belongs to him? I fear our Souls may ſay ſo to us, as Chriſt to his Diſciples,* Matth. 26. 40. What! could ye not watch with me one hour? *For I doubt it would poſe many of us to tell, when we beſtowed one hour on them, though we know them to be continually beſet with moſt dangerous Enemies. And then, alas! what is like to be the caſe of theſe poor Souls, when their Adverſaries beſtow ſo much care and diligence to deſtroy them, and we will afford none to preſerve them? Surely the ſame as of a beſieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the Enemy.* Conſider this ye that forget God, *nay, ye that forget your ſelves,* leſt he pluck you away, and there be none to deliver you, *Pſal.* 50. 22.

10. *But I told you there was a* Second *way, whereby a thing may be in danger, and that is, from ſome diſorder or diſtemper within it ſelf. This is often the caſe of our* Bodies; *they are not only liable to outward violence, but they are within themſelves ſick and diſeaſed. And then we can be ſenſible enough that they are in danger, and need not to be taught to ſeek out for means to recover them. But this is alſo the caſe of the* Soul. *We reckon thoſe parts of the Body* diſeaſed, *that do not rightly perform their* Office; *we account it a ſick palate that taſtes not aright, a ſick ſtomach that digeſts*

not. And thus it is with the Soul *when its parts do not rightly perform their* Offices.

11. *The parts of the* Soul *are eſpecially theſe three: The* UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own Heart, and conſider how little it is he knows of ſpiritual things, and then tell me whether his* Underſtanding *be not dark? How much apter is he to* will evil *than* good, *and then tell me whether his* Will *be not* crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God and goodneſs; and then tell me whether his* Affections *be not* diſordered, *and rebellious even againſt the voice of his own reaſon within him? Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the cauſe of the ſickneſs; ſo likewiſe here it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man* Adam *without* Sin, *and indued his* Soul *with the full* knowledge *of his* Duty; *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a* COVENANT *or agreement with him to this purpoſe, that if he* continued *in* Obedience *to* God *without* committing *Sin; then firſt, that* Strength *of* Soul, *which he then had, ſhould ſtill be continued to him; and* ſecondly, *that he ſhould never die, but be taken up into* heaven, *there to be Happy for ever. But on the other ſide, if he committed ſin and diſobeyed God, then both He and all his Children after him ſhou'd loſe that Knowledge and that* perfect Strength, *which enabled him to do all that God required of him: and* ſecondly, *ſhould be ſubject to* death, *and not only ſo, but to Eternal damnation in Hell.*

13. *This was the* Agreement *made with* Adam *and all* Mankind *in him (which we uſually call the* FIRST COVENANT*) upon which God gave* Adam *a particular* commandment, *which was no more but this, that he ſhould not eat of* one *only tree of that* Garden *wherein he had placed him. But he by the perſwaſion of the Devil, eats of that Tree, diſobeys God, and ſo brings that curſe upon himſelf, and all his poſterity. And ſo by that one* Sin *of his, he loſt both the*

full

full knowledge *of his Duty, and the* Power *of* performing *it. And we being born after his* Image, *did ſo likewiſe, and ſo are become both* Ignorant *in diſcerning what we ought to* D , *and* Weak *and unable to the doing of it, having a backwardneſs to all* good, *and an aptneſs, and readineſs to all evil; like a ſick* ſtomach, *which loaths all wholeſome food, and longs after ſuch traſh, as may nouriſh the diſeaſe.*

14. *And now you ſee where we got this ſickneſs of ſoul, and likewiſe that it is like to prove a deadly one, and therefore I preſume I need ſay no more, to aſſure you our Souls are in danger. It is more likely you will from this deſcription think them hopeleſs. But that you may not from that conceit excuſe your Neglect of them, I ſhall haſten to ſhew you the contrary, by proceeding to the* fourth *Motive of Care.*

15. *That* Fourth Motive *is the* likelihood, *that our* CARE *will not be in* VAIN, *but that it will be a means to preſerve the thing cared for; where this is wanting, it diſheartens our care. A Phyſician leaves his* Patient *when he ſees him paſt* Hope, *as knowing it is then in vain to give him any thing: but on the contrary when he ſees hope of recovery, he plies him with Medicines. Now in this very reſpect we have a great deal of reaſon to take care of our Souls, for they are not ſo far gone, but they may be recovered; nay, it is certain they will, if we do our parts towards it.*

That our Care will not be in vain.

16. *For though by that ſin of* Adam *all Mankind were under the ſentence of eternal condemnation, yet it pleaſed God ſo far to pity our miſery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the firſt.*

17. *This* SECOND COVENANT *was made with* Adam *and us in him, preſently after his Fall, and is briefly contained in thoſe words,* Gen. 3. 15. *Where God* declares, that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; *and this was made up, as the firſt was, of ſome mercies to be afforded by God, and ſome duties to be performed by us.*

The ſecond Covenant.

18. *God therein promiſes to ſend his only* Son, *who is* God equal *with himſelf, to earth, to become* man like unto us in all things, ſin only excepted, *and he to do for us theſe ſeveral things.*

19. *Firſt,*

19. First, *to make* known *to us the* whole Will *of his* Father; *in the performance whereof we shall be sure to be accepted and rewarded by him. And this was one great part of his business, which he performed in those many Sermons and Precepts we find set down in the* Gospel. *And herein he is our* PROPHET, *it being the work of a* Prophet *of old not only to* foretel, *but to* teach. *Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God which he came from Heaven to reveal to us.*

20. *The* Second *thing He was to do for us, was to* Satisfie God *for our* Sins, *not only that one of* Adam, *but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveness of Sins, the Favour of God, and so to Redeem us from Hell and eternal damnation, which was the punishment due to our sin. All this he did for us by his death. He offered up himself a Sacrifice for the* Sins of all those *who heartily bewail, and forsake them. And in this He is our* PRIEST, *it being the* Priests *Office to* offer Sacrifice for the sins of the People. *Our duty in this particular is first, truly and heartily to Repent us of, and forsake our sins, without which they will never be forgiven us, though Christ have died.* Secondly, *stedfastly to* Believe, *that if we do that, we shall have the benefits of that* Sacrifice *of his; all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them.* Another *part of the* PRIESTS Office, *was* Blessing *and* Praying *for the People; and this also Christ performs to us. It was his special Commission from his Father to Bless us, as S.* Peter *tells us,* Acts 3. 26. God sent his Son Jesus to bless you; *and the following words shew wherein that blessing consists, in* turning away every one of you from his iniquity: *those means which he has used for the turning us from our Sins, are to be reckoned of all other the greatest Blessings; and for the other part, that of* Praying; *that he not only performed on earth, but continues still to do it in Heaven,* He sits on the right hand of God, and makes request for us, Rom. 8. 34. *Our duty herein is, not to resist this unspeakable blessing of his, but to be willing to be thus blest in the being* turned from our sins, *and not to make void and fruitless all his* Prayers *and* Intercessions *for us, which will never prevail for us, whilst we continue in them.*

21. The

21. *The* third *thing, that* Christ *was to do for us, was to* Enable *us, or give us* Strength *to do what God requires of us. This he doth,* firſt; *by taking off from the hardneſs of the Law given to* Adam, *which was, never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* Sincere Repentance. Secondly, *By ſending his* Holy Spirit into our hearts *to govern and rule us, to give us ſtrength to overcome Temptations to Sin, and to do all that He now under the Goſpel requires of us. And in this he is our* KING, *it being the Office of a* King *to govern and rule, and to ſubdue enemies. Our duty in this particular is to give up our ſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cheriſh any one ſin, but diligently to Pray for his* Grace *to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully* obey *him, an* Eternal glorious *inheritance, the* Kingdom *of* Heaven, *whither he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful that we forfeit not our parts in it, which we ſhall certainly do, if we continue impenitent in any ſin.* Secondly, *not to faſten our* Affections *on this world, but to raiſe them according to the precept of the Apoſtle,* Col. 3. 2. Set your affections on things above, and not on things on the earth; *continually longing to come to the poſſeſſion of that bleſſed Inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.*

23. *This is the Sum of that* SECOND COVENANT *we are now under, wherein you ſee what* Chriſt *hath done, how he Executes theſe* Three Great Offices *of* KING, PRIEST *and* PROPHET: *as alſo what is required of us, without our faithful performance of which, all that he hath done ſhall never ſtand us in any ſtead; for he will never be a* Prieſt *to ſave any, who take him not as well for their* Prophet *to* Teach, *and their* King *to* Rule *them; nay, if we neglect our part of this* Covenant, *our condition will be yet worſe, than if it had never been made; for we ſhall then be to Anſwer, not for the breach of Law only, as in the* firſt, *but for the abuſe of mercy, which*

which is of all ſins the moſt provoking. On the other ſide, if we faithfully perform it, that is, ſet our ſelves heartily to the obeying of every Precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking what-ever we have formerly been guilty of; it is then moſt certain, that all the forementioned benefits of Chriſt belong to us.

24. *And now you ſee how little reaſon you have, to caſt off the* CARE *of your* SOULS, *upon a conceit they are paſt cure, for that it is plain they are not; nay, certainly they are in that very condition, which, of all others, makes them fitteſt for our care. If they had not been thus* REDEEMED *by* CHRIST, *they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his Redemption had been ſuch, that* All *men ſhould be ſaved by it, though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our cure muſt be the* means, *by which they muſt receive the good even of all that* Chriſt *hath done for them.*

25. *And now if after all that* God *hath done to ſave theſe* Souls *of ours, we will not beſtow a little* Care *on them our ſelves, we very well deſerve to periſh. If a* Phyſician *ſhould undertake a Patient that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe* Rules *the Phyſician ſet him; would you not think that man weary of his life, that* would refuſe to do that? *So certainly that man is* weary *of his* Soul, *wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee how great* kindneſs *God hath to theſe Souls of ours, the whole* TRINITY, Father, Son, *and* HOLY Ghoſt *have all done their parts for them. The* FATHER *gave his onely Son, the* SON *gave Himſelf, left his Glory, and endured the bitter death of the* Croſs, *meerly to keep our* Souls *from periſhing. The* HOLY GHOST *is become, as it were, our Attendant, waits upon us with continual offers of his Grace, to enable us to do that which may preſerve them; nay, he is ſo deſirous we ſhould accept thoſe Offers of his, that he is ſaid to be* grieved *when we refuſe them,* Epheſ. 4. 30. *Now what greater diſgrace and affront can we put upon God, than to deſpiſe what he thus values? that*

that those Souls of ours, which Christ thought worthy every drop of his Bloud, *we should not think worth any part of our* Care? *We use in things of the World, to rate them according to the opinion of those who are best skilled in them: now certainly* God, *who made our* Souls, *best knows the* worth *of them; and since he prises them so high, let us (if it be but in reverence to him) be ashamed to neglect them: Especially now that they are in so hopeful a condition, that nothing but our own carelesness can possibly destroy them.*

27. *I have now briefly gone over those* four Motives *of Care I at first proposed, which are each of them such, as never misses to stir it up towards the things of this world; and I have also shewed you how much more Reasonable, nay, Necessary it is, they should do the like for the* Soul. *And now what can I say more, but conclude in the words of* Isaiah, *chap.* 46. 8. Remember this, and shew your selves men; *that is, deal with your* Soul *as your* Reason *teaches you to do with all other things that concern you. And sure this, common* Justice *binds you to; for the Soul is that which furnishes you with that* Reason, *which you exercise in all your worldly business; and shall the Soul it self receive no* benefit *from that* Reason *which it affords you? This is, as if a* Master *of a* Family, *who provides food for his Servants, should by them be kept from eating any himself, and so remain the onely starved Creature in his house.*

28. *And as Justice ties you to this, so* Mercy *doth likewise; you know the poor Soul will fall into endless and unspeakable miseries, if you continue to neglect it, and then it will be too late to consider it. The last Refuge you can hope for, is* Gods mercy, *but that you have despised and abused. And with what face can you, in your greatest need, beg for* His *mercy to your* Souls, *when you would not afford them your* own? *No not that common* Charity *of considering them, of bestowing a few of those idle* Hours, *you knew not (scarce) how to pass away, upon them.*

29. *Lay this to your hearts, and as ever you hope for* Gods pity, *when you most want it, be sure in time to* pity *your selves, by taking that due care of your* precious Souls *which belongs to them.*

30. *If what hath been said have perswaded you to this so* necessary *a* Duty, *my next work will be to tell you how this* Care *must be imployd; and that, in a word, is,*

to

in the doing of all theſe things which tend to the making the Soul happy, which is the end of our Care, *and what theſe are I come now to ſhew you.*

For more particular Concernments,

See

The Cauſes of the Decay of Chriſtian Piety,

AND

The Gentlemans Calling, written by the Author of this Book.

The whole Duty of Man, is put into *Significant Latine* for the uſe of Schools.

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S. U. N-

SUNDAY I.

Of the Duty *of* Man *by the Light of Nature, by the Light of Scripture: The three great Branches of Man's Duty, to God, our Selves, our Neighbour: Our Duty to God; of* Faith, *the Promises, of Hope, of Love, of Fear, of Trust.*

THE Benefits purchased for us by *Christ* are such, as will undoubtedly make the Soul happy; for Eternal happiness it self is one of them: But because these benefits belong not to Us till we perform the Condition required of us; whoever desires the happiness of his Soul, must set himself to the performing of that Condition. What that is, I have already mentioned in the general; *That it is the hearty, honest endeavour of obeying the whole will of God.* But then that Will of God containing under it many particulars, it is necessary we should also know what those are; that is, what are the several things that God now requires of us, our performance whereof will bring us to everlasting happiness; and the neglect, to endless misery.

Of the Light of Nature.

2. Of these, there are some which God hath so stamped upon our Souls, that we naturally know them; that is, we should have known them to be

Our Duty, though we had never been told ſo by the Scripture. That this is ſo, we may ſee by thoſe Heathens, who having never heard of either Old or New Teſtament, do yet acknowledge themſelves bound to ſome general Duties, as, to worſhip God, to be juſt, to honour their Parents, and the like; and, as St. *Paul* ſaith, *Rom.* 2. 15: *Their conſciences do in thoſe things accuſe or excuſe them*; that is, tell them whether they have done what they ſhould in thoſe particulars, or no.

3. Now though Chriſt hath brought greater Light into the World, yet he never meant by it to put out any of that Natural Light, which God hath ſet up in our Souls: Therefore let me here, by the way, adviſe you, not to walk contrary even to this leſſer Light; I mean, not to venture on any of thoſe acts, which meer Natural Conſcience will tell you are ſins.

4. It is juſt matter of ſadneſs to any Chriſtian heart, to ſee ſome in theſe days, who profeſs much of Religion, and yet live in ſuch ſins, as a meer Heathen would abhor; men that pretending to higher degrees of Light and Holineſs than their Brethren, do yet practiſe contrary to all the Rules of common Honeſty, and make it part of their Chriſtian Liberty ſo to do; of whoſe ſeducement it concerns all that love their Souls to beware: And for that purpoſe let this be laid as a foundation, *That that Religion or Opinion cannot be of God, which allows men in any wickedneſs.*

5. But though we muſt not put out this Light, which God hath thus put into our Souls, yet this is not the onely way whereby God hath revealed his Will; and therefore we are not to reſt here, but proceed to the knowledge of thoſe other things, which God hath by other means revealed.

The Light of Scriptures.

6. The way for us to come to know them is by the Scriptures, wherein are ſet down thoſe ſeveral Commands of God, which he hath given to be the Rule of our Duty.

7. Of thoſe, ſome were given before Chriſt came into

into the World, ſuch are thoſe Precepts we find ſcattered throughout the Old Teſtament, but eſpecially contained in the Ten Commandments, and that excellent Book of *Deuteronomy*; others were given by Chriſt, who added much, both to the Law, implanted in us by Nature, and that of the Old Teſtament; and thoſe you ſhall find in the New Teſtament, in the ſeveral Precepts given by him and his Apoſtles, but eſpecially in that Divine Sermon on the Mount, ſet down in the fifth, ſixth, and ſeventh Chapters of St. *Matthew's* Goſpel.

8. All theſe ſhould be ſeverally ſpoken to, but becauſe that would make the Diſcourſe very long, and ſo leſs fit for the meaner ſort of men, for whoſe uſe alone it is intended, I chooſe to proceed in another manner, by ſumming up all theſe together, and ſo, as plainly as I can, to lay down what is now the Duty of every Chriſtian.

The three great Branches of man's Duty.

9. This I find briefly contained in the words of the Apoſtle, *Tit.* 2. 12. *That we ſhou'd live ſoberly, righteouſly, and godly in this preſent world*: Where the word *Soberly* contains our duty to our *Selves*; *Righteouſly*, our duty to our *Neighbours*; and *Godly*, our duty to *God*. Theſe therefore ſhall be the Heads of my Diſcourſe, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the beſt ground-work whereon to build both the other.

Duty to God.

10. There are many parts of our DUTY to GOD, the two chief are theſe: First, to acknowledge him to be God: Secondly, to have no other. Under theſe are contained all thoſe particulars, which make up our whole Duty to God, which ſhall be ſhewed in their order.

Acknowledging him to be God.

11. To acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from Everlaſting without Beginning, and ſhall be to Everlaſting without End. That

he

he is our Creator, Redeemer, Sanctifier, Father, Son, and holy Ghost, one God, bleſſed for ever. That he is ſubject to no alteration, but is unchangeable. That he is no bodily ſubſtance, ſuch as our eyes may behold, but ſpiritual and inviſible, whom *no man hath ſeen, nor can ſee*, as the Apoſtle tells us, 1 *Tim.* 3. 16. That he is infinitely great and excellent, beyond all that our wit or conceit can imagine. That he hath received his Being from none, and gives Being to all things.

12. All this we are to believe of him in regard of his Eſſence and Being: But beſides this, he is ſet forth to us in the *Scripture* by ſeveral *Excellencies*, as that he is of infinite Goodneſs and Mercy, Truth, Juſtice, Wiſdom, Power, All-ſufficiency, Majeſty; that he diſpoſes and governs all things by his Providence; that he knows all things, and is preſent in all places. Theſe are by Divines called the Attributes of God, and all theſe we muſt undoubtingly acknowledge, that is, we muſt firmly believe all theſe Divine Excellencies to be in God, and that in the greateſt degree, and ſo that they can never ceaſe to be in him, he can never be other than *infinitely Good, Merciful, True, &c.*

13. But the acknowledging him for our God ſignifies yet more than this; it means that we ſhould perform to him all thoſe ſeveral parts of Duty which belong from a Creature to his God: What thoſe are, I am now to tell you.

14. The firſt is FAITH, or Belief, not *Faith.* onely that fore-mentioned of his Eſſence and Attributes, but of his Word, the believing moſt firmly, that all that he ſaith is perfectly true. This neceſſarily ariſes from that Attribute, his Truth, it being natural for us to believe whatſoever is ſaid of one of whoſe Truth we are confident. Now the holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is moſt true.

15. The

15. The things contained in them are of these four sorts: First, Affirmations, such are all the Stories of the Bible, when it is said, Such and such things came so and so to pass; Christ was born of a Virgin, laid in a Manger, &c. And such also are many points of Doctrine, as that there are Three Persons in the *Godhead*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in Scripture we are to believe most true. And not onely so, but because they are all written for our instruction, we are to consider them for that purpose; that is, by them to lay that Foundation of Christian Knowledge, on which we may build a Christian Life. *Of his Affirmations.*

16. The second sort of things contained in the Scripture, are the *Commands*, that is, the several things enjoyned us by God to perform; these we are to believe to come from him, and to be most just and fit for him to command: But then, this belief must bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwise our belief that they come from him, serves but to make us more inexcusable. *Commands.*

17. Thirdly, the Scripture contains Threatnings; many Texts there are which threaten to them that go on in their sins, the wrath of God, and under that are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most stedfastly to believe, that these are God's threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief is, to keep from those sins to which this destruction is threatned, otherwise our belief adds to our guilt, that will wilfully go on in spight of those threatnings. *Threatnings.*

18. Fourthly, the Scripture contains Promises, and those both to our Bodies and our Souls; for our Bodies, there are many Promises, that God will provide for them what he sees necessary; I will name onely one, *Matth.* 6. 33. *Seek ye* *Promises.*

first

first the kingdom of God, and his righteousness, and all these things, that is, all outward necessaries, *shall be added unto you*. But here it is to be observed, that we must *first seek the kingdom of God and his righteousness*; that is, make it our first and greatest care to serve and obey him, before this promise even of temporal good things belong to us. To the Soul there are many and high promises; as first, that of present ease and refreshment, which we find, *Matth.* 11. 29. *Take my yoke upon you, and learn of me, and ye shall find rest to your Souls.* But here it is apparent, that before this rest belongs to us, we must have *taken on us Christs yoke*, become his Servants and Disciples. Finally, there are promises to the Soul even of all the benefits of Christ; but yet those onely to such as perform the Condition required, that is, pardon of sins to those that repent of them, increase of grace to those that diligently make use of what they have already, and humbly pray for more; and eternal salvation to those that continue to their lives end in hearty obedience to his commands.

19. This belief of the Promises must therefore stir us up to perform the Condition, and till it do so, we can in no reason expect any good by them: and for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a Servant to challenge his Master to give him a reward for having done nothing of his work, to which alone the reward was promised; you can easily resolve what answer were to be given to such a Servant: And the same we are to expect from God in this case. Nay further, it is sure, God hath given these Promises to no other end, but to invite us to holiness of life; yea, he gave his Son, in whom all his Promises are, as it were, summ'd up, for this end. We usually look so much at Christ's coming to satisfie for us, that we forget this other part of his errand. But there is nothing surer, than that the main purpose of his coming into the World was, to plant good life among men.

20. This is so often repeated in Scripture, that no man that considers and believes what he reads, can doubt of

of it. Christ himself tells us, *Matth.* 9. 13. *He came to call sinners to repentance.* And St. *Peter*, *Acts* 3. 26. tells us, *That God sent his Son Jesus to bless us, in turning every one of us from our iniquities*; for it seems, the *turning us from our iniquities*, was the greatest special blessing which God intended us in Christ.

21. Nay, we are taught by St. *Paul*, that this was the end of his very death also, *Tit.* 2. 14. *Who gave himself for our sins, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works.* And again, *Gal.* 1. 4. *Who gave himself for us, that he might deliver us from this present evil world*; that is, from the sins and ill customs of the world. Divers other Texts there are to this purpose, but these I suppose sufficient to assure any man of this one great truth, that all that Christ hath done for us, was directed to this end, the bringing us to live Christianly, or, in the words of St. *Paul*, *to teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.*

22. Now we know Christ is the foundation of all the Promises; *In him all the promises of God are Yea and Amen*, 2 *Cor.* 1. 20. And therefore if God gave Christ to this end, certainly the Promises are to the same also; and then how great an abuse of them is it, to make them serve for purposes quite contrary to what they were intended? *viz.* to the encouraging us in sins, which they will certainly do, if we perswade our selves they belong to us, how wickedly soever we live. The Apostle teacheth us another use of them, 2 *Cor.* 7. 1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus, we may justly apply the Promises to our selves, and with comfort expect our parts in them: But till then, though these promises be of certain truth, yet we can reap no benefit from them, because we are not the persons to whom they are made; that is, we perform not the condition required to give us right to them.

23. This

23. This is the Faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, such as may answer the end for which they were so revealed, that is, the bringing us to good lives; the bare believing the truth of them, without this, is no more than the Devils do, as St. *James* tells us, *chap.* 2. 19. onely they are not so unreasonable as some of us are, for they will tremble, as knowing well this Faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our faith, though we have not the least fruit of obedience to approve it by; let such hear St. *James*'s judgment in the point, *chap.* 2. 26. *As the body without the spirit is dead, so faith, if it have not works, is dead also.*

Hope.

24. A second Duty to God is HOPE, that is, a comfortable expectation of these good things he hath promised. But this, as I told you before of Faith, must be such, as agrees to the nature of the promises, which being such as requires a condition on our part, we can hope no further than we make that good; or if we do, we are so far from performing by it this Duty of Hope, that we commit the great sin of PRESUMPTION, which is nothing else but hoping, where God hath given us no ground to hope; this every man doth, that hopes for pardon of sins, and eternal life, without that repentance and obedience to which alone they are promised: The true Hope is that which purifies us, St. *John* saith, 1 *Ep.* 3. 3. *Every man that hath this hope in him, purifieth himself, even as he is pure*; that is, it makes him leave his sins, and earnestly endeavour to be holy as Christ is; and that which doth not so, how confident soever it be, may well be concluded to be but that hope of the hypocrite, which *Job* assures us shall perish:

Presumption.

Despair.

25. But there is another way of transgressing this Duty, besides that of Presumption, and that is by Despera-

tion;

tion, by which I mean not that which is ordinarily so called, *viz.* the despairing of mercy, so long as we continue in our sins, for that is but just for us to do: but I mean such a desperation as makes us give over endeavour, that is, when a Man that sees he is not at the present such a one as the promises belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful desperation, and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the generality of the promises, that they belong to all that will but perform the condition. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet hope will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any Man, be he never so sinful, to give up himself for lost; when if he will but change his course, he shall be as certain to partake of the promises of mercy, as if he had never gone on in those former sins.

27. This Christ shews us in the Parable of the Prodigal, *Luke* 15. where we see that Son, which had run away from his Father, and had consumed the portion given him, in riotous living, was yet (upon his return and repentance) used with as much kindness by the Father, as he that had never offended, nay with higher and more passionate expressions of love. The intent of which Parable was only to shew us how graciously our heavenly Father will receive us, how great soever our former sins have been, if we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any sinner return from the error of his ways, that there is a kind of Triumph in Heaven for it, *There is joy in the presence of the Angels of God, over one sinner that repenteth, Luke* 15. 10. And now who would not rather chuse by a timely repentance, to bring joy to Heaven, to God and his holy Angels, than by a sullen desperation to please Satan and his accursed spirits; especially when by the former we shall gain endless happiness to our selves, and by the latter as endless torments?

28. A third Duty to God is LOVE; there are two common Motives of love among men. The one the goodneſs and excellency of the perſon, the other his particular kindneſs, and love to us; and both theſe are in the higheſt degree in God.

Love its Motives.

29. Firſt, he is of infinite goodneſs and excellency in himſelf; this you were before taught to believe of him, and no man can doubt it that conſiders but this one thing, that there is nothing good in the World, but what hath received all its goodneſs from God: his goodneſs is as the Sea, or Ocean, and the goodneſs of all Creatures but as ſome ſmall ſtreams flowing from the Sea. Now you would certainly think him a mad man, that ſhould ſay the Sea were not greater than ſome little Brook, and certainly it is no leſs folly to ſuppoſe that the goodneſs of God doth not as much (nay infinitely more) exceed that of all creatures. Beſides, the goodneſs of the creature is imperfect and mixt with much evil; but his is pure and entire without any ſuch mixture. He is perfectly Holy; and cannot be tainted with the leaſt impurity, neither can be the author of any to us; for though he be the cauſe of all the goodneſs in us, he is the cauſe of none of our ſins. This St. *James* expreſly tells us, Chap. 1. 13. *Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.*

God's excellency.

30. But ſecondly, God is not only thus good in himſelf, but he is alſo wonderful good, that is, kind and merciful to us; we are made up of two parts, a Soul and a Body, and to each of theſe God hath expreſſed infinite mercy and tenderneſs. Do but conſider what was before told you of the SECOND COVENANT, and the mercies therein offered, even Chriſt himſelf and all his benefits; and alſo that he offers them ſo ſincerely and heartily, that no man can miſs of enjoying them but by his own default. For he doth moſt really and affectionately deſire we ſhould embrace them, and live; as appears by that ſolemn Oath of his, *Ezek.* 33. 11. *As I live ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live*; whereto he adds this paſſionate expreſſion, *Turn ye, turn ye from your evil ways, for why will ye die?*

His kindneſs to us.

die? To the same purpose you may read *Ezek.* 18. Consider this, I say, and then surely you cannot but say, he hath great kindness to our Souls. Nay, let every Man but remember with himself the many calls he hath had to repentance and amendment: sometimes outward by the Word, sometimes inward by the secret whispers of God's Spirit in his heart, which were only to woo and intreat him to avoid Eternal misery, and to accept of Eternal happiness; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confess God's kindness, not only to Mens souls in general but to his own in particular.

31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health, strength, food, raiment, and whatever else concerns them, are meerly his gifts: so that indeed it is impossible we should be ignorant of his mercies to them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these than others, yet there is no person but enjoys so much in one kind or other, as abundantly shews God's mercy and kindness to him in respect of his Body.

32. And now surely you will think it but reasonable we should Love him, who is in all respects thus Lovely: Indeed this is a duty so generally acknowledged, that if you should ask any Man the question whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed love him; and this will soon be proved to you by examining a little, what are the common effects of love, which we bear to Men like our selves, and then trying whether we can shew any such fruits of our love to God.

33. Of that sort there are divers, but for shortness I will name but two; The first is a desire of pleasing, the second a desire of enjoyment. These are constantly the fruits of Love. For the first, 'tis known by all, that he that loves any person is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of love, so is this desire more or less; where we love earnestly, we are very

Fruit of Love, desire of pleasing.

earnest and careful to please. Now if we have indeed that love to God we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the *tree by its fruits*, so may you judge of your love of God by this fruit of it; nay indeed this is the way of trial, which Christ himself hath given us, *Joh.* 14. 15. *If ye love me, keep my commandments*; and St. *John* tells us, 1 Ep. 5. 3. That *this is the love of God, that we walk after his commandments*; and where this one proof is wanting, it will be impossible to testifie our love to God.

34. But it must yet be farther considered, that this love of God must not be in a low or weak degree; for besides that the Motives to it, his Excellency and his kindness are in the highest; the same Commandment which bids us love God, bids us *love him with all our hearts, and with all our strength*; that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling this Commandment, it is necessary we love him in that degree; and if we do so, then certainly we shall have not onely some slight and faint endeavours of pleasing, but such as are most diligent and earnest, such as will put us upon the most painful and costly duties, make us willing to forsake our own ease, goods, friends; yea, life it self, when we cannot keep them without disobeying God.

35. Now examine thy self by this; hast thou this fruit of love to shew? Dost thou make it thy constant and greatest care to keep God's Commandments? to obey him in all things? earnestly labouring to please him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? If thou dost, thou may'st then truly say thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one command of his, never deceive thy self, for the love of God abides not in thee. This will be made plain to you, if you consider what the Scripture saith of such, as that they *are enemies to God by their wicked works*, *Col.* 1. 21. That the carnal mind (and such is every one that continues *wilfully in sin*) is *enmity with God*, *Rom.* 8. 7. That he that *sins wilfully, tramples under foot the Son of God, and doth despite unto the Spirit of grace*, *Heb.* 10. 29. and many the like. And therefore unless you can

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think enmity, and trampling, and despite to be fruits of love, you must not believe you love God, whilst you go on in a wilful disobedience to him.

36. A second fruit of Love, I told you, was desire of Enjoying. This is constantly to be seen in our love to one another. If you have a friend whom you entirely love, you desire his conversation, wish to be always in his company: And thus will it be also in our love to God, if that be as great and hearty as this. *Desire of Enjoying.*

37. There is a two-fold enjoying of God, the one imperfect in this life, the other more perfect and complete in the life to come: That in this life is that conversation, (as I may call it,) which we have with God in his Ordinances, in Praying and Meditating, in Hearing his Word, in Receiving the Sacrament, which are all intended for this purpose, to bring us into an intimacy and familiarity with God, by speaking to him, and hearing him speak to us.

38. Now if we do indeed love God, we shall certainly hugely value and desire these ways of conversing with him; it being all that we can have in this life, it will make us, with *David*, esteem *one day in Gods courts better than a thousand*, *Psal.* 84. 10. we shall be glad to have these opportunities of approaching to him, as often as it is possible, and be careful to use them diligently, to that end of uniting us still more to him; yea, we shall come to these spiritual Exercises with the same chearfulness we would go to our dearest friend. And if indeed we do thus, it is a good proof of our love.

39. But I fear there are not many have this to shew for it, as appears by the common backwardness and unwillingness of men to come to these, and their negligence and heedlessness when they are at them; and can we think that God will ever own us for lovers of him, whilst we have such dislike to his company, that we will never come into it but when we are drag'd by fear, or shame of men, or some such worldly motive? It is sure you would not think that man loved you, whom you perceive to shun your company, and be loth to come in your sight. And therefore be not so unreasonable as to say, You love God, when yet you desire to keep as far from him as you can.

40. But besides this, there is another enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we shall be for ever united to him, and enjoy him not now and then onely for some short spaces of time, as we do here, but continually, without interruption or breaking off. And certainly, if we have that degree of love to God we ought, this cannot but be most earnestly desired by us so much, that we shall think no labour too great to compass it. The seven years that *Jacob* served for *Rachel*, Gen. 29. 20. *seemed to him but a few days for the love that he had to her.* And surely if we have love to God, we shall not think the service of our whole lives too dear a price for this full enjoyment of him, nor esteem all the Enjoyments of the World worth the looking on in comparison thereof.

41. If we can truly tell our selves we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into mens lives, we shall see they are not generally so fond of this enjoyment, as to be at any pains to purchase it. And not onely so, but it is to be doubted, there are many, who if it were put to their choice, whether they would live here always, to enjoy the profit and pleasure of the World, or go to Heaven to enjoy God; would, like the children of *Gad* and *Reuben*, set up their rest on this side *Jordan*, *Numb.* 32. and never desire that heavenly *Canaan*; so close do their affections cleave to things below, which shews clearly they have not made God their treasure; for then according to our Saviours Rule, *Matth.* 6. 22. their heart would be with him. Nay, further yet, it is too plain, that many of us set so little value on this enjoying of God, that we prefer the vilest and basest sins before him, and chuse to enjoy them, though by it we utterly lose our parts in him, which is the case of every man that continues wilfully in those sins.

42. And now, I fear, according to these Rules of Trial, many that profess to love God, will be found not to do so. I conclude all with the words of St. *John*, 1 *Ep.* 3. 18. which though spoken of the love of our Brethren, is very fitly appliable to this love of God, *Let us not love*

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in word, neither in tongue, but in deed and in truth.

43. A fourth duty to God is FEAR; this ariſes from the conſideration both of his Juſtice and his Power; his Juſtice is ſuch, that he will not clear the wicked; and his Power ſuch, that he is able to inflict the ſoreſt puniſhments upon them; and that this is a reaſonable cauſe of fear, Chriſt himſelf tells us, *Matth.* 10. 28. *Fear him which is able to deſtroy both ſoul and body in hell.* Many other places of Scripture there are, which commend to us this duty, as *Pſal.* 2. 11. *Serve the Lord with fear.* Pſal. 34. 9. *Fear the Lord, ye that be his ſaints.* Prov. 9. 10. *The fear of the Lord is the beginning of wiſdom*; and divers the like. And indeed all the threatnings of wrath againſt ſinners, which we meet with in the Scripture, are onely to this end, to work this fear in our hearts. *Fear.*

44. Now this fear is nothing elſe, but ſuch an awful regard of God, as may keep us from offending him. This the wiſe man tells us, *Prov.* 16. 17. *The fear of the Lord is to depart from evil*: ſo that none can be ſaid truly to fear God, that is not thereby with-held from ſin; and this is but anſwerable to that common fear we have towards men; who ever we know may hurt us, we will beware of provoking: And therefore if we be not as wary of diſpleaſing God, it is plain we fear men more than we do him.

45. How great a madneſs this is, thus to fear men above God, will ſoon appear, if we compare what man can do to us with that which God can. And firſt, it is ſure, it is not in the power of man (I might ſay, Devils too) to do us any hurt, unleſs God permit and ſuffer them to do it; ſo that if we do but keep him our friend, we may ſay with the Pſalmiſt, *The Lord is on my ſide, I fear not what man can do unto me.* For let their malice be never ſo great, he can reſtrain and keep them from hurting us; nay, he can change their minds towards us, according to that of the wiſe man, *Prov.* 16. 7. *When a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen* 32. who when his Brother *Eſau* was coming againſt him as an Enemy, God *The folly of fearing Men more than God.*

wonderfully turned his heart, ſo that he met him with all the expreſſions of brotherly kindneſs, as you may read in the next Chapter.

46. But ſecondly, Suppoſe men were left at liberty to do thee what miſchief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty or thy credit, or perchance thy life too, but that thou knoweſt is the utmoſt they can do. But now God can do all this when he pleaſes, and that which is infinitely more, his vengeance reaches even beyond death it ſelf, to the Eternal miſery both of Body and Soul in Hell; in compariſon of which, death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, ſaith Chriſt, *Luke* 12.4. and then immediately adds, *But I will forwarn you whom ye ſhall fear, fear him which after he hath killed, hath power to caſt into hell; yea, I ſay unto you fear him.* In which words the compariſon is ſet between the greateſt ill we can ſuffer from Man, the loſs of life, and thoſe ſadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther conſiderable in this matter, which is this, It is poſſible we may tranſgreſs againſt men and they not know it: I may perhaps ſteal my neighbours goods, or defile his wife, and keep it ſo cloſe that he ſhall not ſuſpect me, and ſo never bring me to puniſhment for it: but this we cannot do with God, he knows all things even the moſt ſecret thoughts of our hearts; and therefore though we commit a ſin never ſo cloſely, he is ſure to find us, and will as ſurely, if we do not timely repent, puniſh us eternally for it.

48. And now ſurely it cannot but be confeſt, that it is much ſafer diſpleaſing men, than God; yet, alas, our practice is as if we believed the direct contrary, there being nothing more ordinary with us, than for the avoiding of ſome preſent danger we fear from Men, to ruſh our ſelves upon the indignation of God. And thus it is with us, when either to ſave our eſtates, or credits, or our very lives, we commit any ſin, for that is plainly the chuſing to provoke God, rather than man.

49. But God knows this caſe of fear of men is not the only one

one wherein we venture to diſpleaſe him; for we commit many ſins, to which we have none of this temptation, nor indeed any other; as for inſtance, that of common ſwearing, to which there is nothing either of pleaſure, or profit to invite us. Nay, many times, we, who ſo fear the miſchiefs that other men may do to us, that we are ready to buy them off with the greateſt ſins, do our ſelves bring all thoſe very miſchiefs upon us, by ſins of our own chuſing. Thus the careleſs Prodigal robs himſelf of his eſtate, the deceitful and diſhoneſt man, or any that lives in open notorious ſin, deprives himſelf of his credit, and the Drunkard and Glutton brings Diſeaſes on himſelf, to the ſhortning his life. And can we think we do at all fear God, when that fear hath ſo little power over us, that though it be backt with the many preſent miſchiefs that attend upon ſin, it is not able to keep us from them? Surely ſuch Men are ſo far from fearing God, that they rather ſeem to defie him, reſolve to provoke him, whatſoever it coſt them, either in this world or the next. Yet ſo unreaſonably partial are we to our ſelves, that even ſuch as theſe will pretend to this fear: you may examine multitudes of the moſt groſs ſcandalous ſinners, before you ſhall meet with one that will acknowledge he fears not God. It is ſtrange it ſhould be poſſible for Men thus to cheat themſelves; but however it is certain we cannot deceive God, he will not be mockt, and therefore if we will not now ſo fear as to avoid ſin, we ſhall one day fear when it will be too late to avoid puniſhment.

50. A fifth duty to God is that of TRUSTING in him, that is, depending and reſting on him: and that is firſt in all dangers, ſecondly in all wants. We are to reſt on him in all our dangers both Spiritual and Temporal. Of the firſt ſort, are all thoſe Temptations, by which we are in danger to be drawn to ſin. And in this reſpect he hath promiſed that, *if we reſiſt the Devil he will flee from us, Jam.* 4. 7. Therefore our duty is firſt to pray earneſtly for God's grace to enable us to overcome the temptation, and ſecondly, to ſet our ſelves manfully to combate with it, not yielding or giving conſent to it in the leaſt degree;

Truſt in all ſpiritual dangers.

and whilſt we do thus, we are confidently to reſt upon God, that his grace will be ſufficient for us, that he will either remove the temptation, or ſtrengthen us to withſtand it.

In all Temporal.

51. Secondly, in all outward and Temporal dangers we are to reſt upon him, as knowing that he is able to deliver us, and that he will do ſo if he ſee it beſt for us, and if we be ſuch to whom he hath promiſed his protection, that is, ſuch as truly fear him. To this purpoſe we have many promiſes in Scripture, *Pſal.* 34. 7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them*: and *Pſal.* 34. 20. *The Lord delivereth the ſouls of his Saints, and all that put their truſt in him ſhall not be deſtitute*; and divers the like.

Alſo we have many examples, as that of the three children in the Furnace, *Daniel* 3. That of *Daniel* in the Lions Den, *Dan.* 6. and many others; all which ſerve to teach us this one leſſon, that if we go on conſcionably in performing our duty, we need not be diſmayed for any thing that can befall us, for the God whom we ſerve is able to deliver us.

Not ſeek to deliver our ſelves by any ſin.

52. Therefore in all dangers we are firſt humbly to pray for his aid, and then to reſt our ſelves chearfully on him; and aſſuring our ſelves that he will give ſuch an iſſue as ſhall be moſt for our good. But above all things, we muſt be ſure to fix our dependance wholly on him, and not to rely on the creatures for help; much leſs muſt we ſeek to deliver our ſelves by any unlawful means, that is, by the committing of any ſin; for that is like *Saul*, 1 *Sam.* 18. 7. *to go to the witch*, that is, to the *Devil* for help; ſuch courſes do commonly deceive our hopes at the preſent, and inſtead of delivering us out of our ſtraits, plunge us in greater, and thoſe much more uncomfortable ones, becauſe then we want that which is the only ſupport, God's favour and aid, which we certainly forfeit, when we thus ſeek to reſcue our ſelves by any ſinful means. But ſuppoſing we could by ſuch a way certainly free our ſelves from the preſent danger; yet alas, we are far from having gained ſafety by it; we have only removed the danger

danger from that which was leſs conſiderable, and brought it upon the moſt precious part of us, our Souls; like an unskilful Phyſician, that to remove a pain from the finger ſtrikes it to the heart; we are therefore groſly miſtaken, when we think we have played the good Husband in ſaving our Liberties or Eſtates, or Lives themſelves by a ſin; we have not ſaved them, but madly over-bought them, laid out our very Souls on them: and Chriſt tells us how little we ſhall gain by ſuch bargains, *Matth.* 16. 26. *What is a man profited if he ſhall gain the whole world and loſe his own ſoul?* Let us therefore reſolve never to value any thing we can poſſeſs in this world at ſo high a rate, as to keep it at the price of the leaſt ſin; but whenever things are driven to ſuch an iſſue, that we muſt either part with ſome, perhaps all our worldly poſſeſſions, nay, life it ſelf, or elſe commit ſin, let us then remember, that this is the ſeaſon for us to perform that great and excellent duty of *taking up the Croſs*, which we can never ſo properly do as in this caſe: for our bearing of that which we have no poſſible way of avoiding, can at moſt be ſaid to be but the carrying of the Croſs; but then only can we be ſaid to take it up, when having a means of eſcaping it by a ſin, we rather chuſe to endure the Croſs than commit the Sin; for then it is not laid on us by any unavoidable neceſſity, but we willingly chuſe it; and this is highly acceptable with God, yea, withall ſo ſtrictly required by him, that if we fail of performing of it, when we are put to the trial, we are not to be accounted followers of Chriſt, for ſo himſelf hath expreſly told us, *Matt.* 16. 24. *If any man come after me, let him deny himſelf, and take up his Croſs and follow me*; and ſo again *Mark.* 8. 34. It were therefore a good point of Spiritual wiſdom for us, ſometimes by ſome lower degrees of ſelf-denial, to fit our ſelves for this greater, when we ſhall be called to it; we know he that expects to run a Race will before-hand be often breathing himſelf, that he may not be foil'd when he comes to run for the prize, in like manner 'twill be fit for us, ſometimes to abridge our ſelves ſomewhat of our lawful pleaſure, or eaſe, or profit, ſo that we may get ſuch a maſtery over our ſelves, as to be able to renounce all when our obedience to God requires it.

53. And

53. And as we are thus to trust on God for deliverance from danger, so are we likewise for supply of our wants; and those again are either Spiritual or Temporal: Our Spiritual want is that of his Grace to enable us to serve him, without which we can do nothing; and for this we are to depend on him, provided we neglect not the means, which are Prayer, and a careful using of what he hath already bestowed on us: for then we have his promise for it, *He will give the holy Spirit to them that ask it*, Luke 11. 13. And, *Unto him that hath shall be given*, Matth. 25. 29. that is, *To him that hath made a good use of that grace he hath already, God will give more.* We are not therefore to affright our selves with the difficulty of those things God requires of us, but remember he commands nothing which he will not enable us to perform, if we be not wanting to our selves. And therefore let us sincerely do our parts, and confidently assure our selves, God will not fail of his. *In all wants Spiritual.*

54. But we have likewise temporal and bodily wants, and for the supply of them, we are likewise to rely on him. And for this also we want no promises, supposing us to be of the number of them to whom they are made, that is, God's faithful Servants: *They that fear the Lord lack nothing*, Psal. 34. 9. and vers. 10. *They that seek the Lord, shall want no manner of thing that is good.* Again, Psal. 33. 18, 19. *Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine.* Examples also we have of this, as we may see in the case of *Elijah*, and the *poor Widow*, 1 *King.* 17. and many others. *Temporal wants.*

55. We are therefore to look up to him for the provision of all things necessary for us, according to that of the *Psalmist*, *The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.* And our Saviour hath taught us to pray for our *daily bread*, thereby teaching us, that we are to live in continual dependance upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up our selves to idleness, and expect to be fed by Miracles No, our honest industry and labour is the means by which God ordinarily gives us the necessaries

neceſſaries of this life, and therefore we muſt by no means neglect that. *He that will not labour, let him not eat*, ſays the Apoſtle, 2 *Theſſ.* 3. 10. And we may believe, God will pronounce the ſame ſentence, and ſuffer the ſlothful perſon to want even neceſſary food. But when we have faithfully uſed our own endeavour, then we muſt alſo look up to God for his bleſſing on it, without which, it can never proſper to us. And having done thus, we may comfortably reſt our ſelves on his Providence, for ſuch a meaſure of theſe outward things, as he ſees fitteſt for us.

56. But if our condition be ſuch, that we are not able to labour, and have no other means of bringing in the neceſſaries of life to our ſelves, yet even then we are chearfully to reſt upon God, believing that he who feeds the Ravens, will by ſome means or other, though we know not what, provide for us, ſo long as he pleaſes we ſhall continue in this world, and never in any caſe torment our ſelves with carking and diſtruſtful thoughts; but, as the Apoſtle, 1 *Pet.* 5. 7. *Caſt all our care upon him, who careth for us.*

57. This is earneſtly preſt by our Saviour, *Matth.* 6. where he abundantly ſhews the folly of this ſin of diſtruſt. The place is a moſt excellent one, and therefore I ſhall ſet it down at large, verſe 25. *Therefore I ſay unto you, Take no thought for your life, what you ſhall eat, or what you ſhall drink; neither for your body, what you ſhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his ſtature? And why take ye thought for raiment? Conſider the Lilies of the field how they grow, they toil not, neither do they ſpin; and yet I ſay unto you, that even* Solomon *in all his glory was not arrayed like one of theſe. Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more cloath you, O ye of little faith? therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that you have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſ-*

righteousness, and then all these things shall be added unto you. Take therefore no thought for to morrow, for the morrow shall take thought for the things of it self; sufficient unto the day is the evil thereof. I might add many other Texts to this purpose, but this is so full and convincing, that I suppose it needless.

The benefits of trusting on God.

58. All therefore that I shall say more concerning this Duty, is, to put you in mind of the great benefits of it; as first, that by this trusting upon God, you engage and bind him to provide for you. Men, you know, think themselves highly concern'd not to fail those that depend and trust upon them; and certainly God doth so much more. But then, secondly, there is a great deal of ease and quiet in the practice of this duty, it delivers us from all those carkings and immoderate cares which disquiet our minds, break our sleep, and gnaw even our very heart: I doubt not but those that have felt them, need not be told they are uneasie. But then me-thinks that uneasiness should make us forward to embrace the means for the removing of them, and so we see it too often doth in unlawful ones; men will cheat, and steal, and lie, and do any thing to deliver themselves from the fear of want; but alas, they commonly prove but deceitful remedies, they bring God's curse on us, and so are more likely to betray us to want, than to keep us from it. But if you desire a certain and unfailing cure for cares, take this of relying upon God.

59. For what should cause that man to fear want, that knows he hath one that cares for him, who is All-sufficient, and will not suffer him to want what is fit for him? If a poor man had but a faithful promise from a wealthy person, that he would never suffer him to want, it is sure he would be highly cheared with it, and would not then think fit to be as carking as he was before: and yet a man's promise may fail us, he may either grow poor and not be able, or he may prove false and not be willing to make good his word. But we know, God is subject neither to impoverishing nor deceit. And therefore how vile an injury do we offer to him, if we dare not trust as much upon his promise, as we would that of a man? Yea, and how great a mischief do we doe our selves,

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by loading our minds with a multitude of vexatious and tormenting cares, when we may ſo ſecurely *caſt our burden upon God*? I conclude this in the words of the Apoſtle, *Phil.* 4. 8. *Be careful in nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known to God.*

SUNDAY II.

Of Humility, of Submiſſion to God's Will in reſpect of obedience; of Patience in all ſorts of Sufferings, and of Honour due to God in ſeveral ways, in his Houſe, Poſſeſſion, his Day, Word, Sacraments, &c.

Sect. 1. A SIXTH Duty to God is HUMILITY, that is, ſuch a ſenſe of our own meanneſs and his Excellency, as may work in us lowly and unfeigned ſubmiſſion to him: This ſubmiſſion is two-fold; firſt, to his Will; ſecondly, to his Wiſdom. *Humility.*

2. The ſubmiſſion to his Will is alſo of two ſorts; the ſubmiſſion either of Obedience, or Patience: that of Obedience is our ready yielding our ſelves up to do his will, ſo that when God hath, by his command, made known to us what his pleaſure is, chearfully and readily to ſet about it. To enable us to this, Humility is exceeding neceſſary; for a proud perſon is of all others the unapteſt to obey, and we ſee, men never pay an obedience, but where they acknowledge the Perſon commanding to be ſome way above them; and ſo it is here. If we be not throughly perſwaded that God is infinitely above us, that we are vileneſs and nothing in compariſon of him, we ſhall never pay our due obedience. *Submiſſion to God's Will in reſpect of obedience.*

3. Therefore if ever you mean to obey intirely, (as you muſt, if ever you mean to be ſaved) get your hearts poſſeſſ'd

possess'd with the sense of that great unspeakable distance that is between God and you. Consider him as he is a God of infinite Majesty and Glory, and we poor Worms of the earth; he infinite in power, able to do all things, and we able to do nothing, not so much as to make one *hair white or black*, as our Saviour speaks, *Matth.* 5. 36. He of infinite purity and holiness, and we polluted and defiled, wallowing in all kind of sins and uncleanness; he unchangeable and constant, and we subject to change and alteration every minute of our lives; he eternal and immortal, and we frail mortals, that whenever he *taketh away our breath, we die, and are turned again to our dust*, *Psal.* 104. 29. Consider all this, I say, and you cannot but acknowledge a wide difference between God and Man, and therefore may well cry out with *Job*, after he had approach'd so near to God, as to discern somewhat of his Excellency, *Job* 42. 5. *Now mine eye seeth thee, wherefore I abhor my self, and repent in dust and ashes.*

The great distance between God and us.

And even when this Humility hath brought us to obedience, it is not then to be cast off, as if we had no farther use of it; for there is still great use, nay necessity of it, to keep us from any high conceits of our performance, which if we once entertain, it will blast the best of them, and make them utterly unacceptable to God; like the strictness of the *Pharisee*, which when once he came to boast of, the *Publican* was preferred before him, *Luke* 18. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly say with the *Prophet*, *All our righteousnesses are as filthy rags*, *Isa.* 64. 6. and therefore to pride our selves in them, is the same madness, that it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviour's precept in this matter must always be remembred, *Luke* 17. 10. *When you have done all those things which are commanded you, say, We are unprofitable servants*; if when we have done all, we must give our selves no better a title, what are we then to esteem our selves, that are so far from doing any considerable

The unworthiness of our best works.

siderable part of what we are commanded? Surely, that worser name of *slothful* and *wicked servant*, we have no reason to think too bad for us. *Matth.* 25. 26.

Submission in respect of Patience.

5. A second sort of submission to his Will, is that of Patience; this stands in suffering his Will, as that of obedience did in acting it, and is nothing else but a willing and quiet yielding to whatever afflictions it pleases God to lay upon us. This the forementioned Humility will make easie to us, for when our hearts are throughly possess'd with that reverence and esteem of God, it will be impossible for us to grudge or murmur at what-ever he does. We see an instance of it in old *Eli*, 1 *Sam.* 3. who after he had heard the sad threatnings of God against him, of the destruction of his Family, the loss of the Priesthood, the cutting off both his Sons in one day, which were all of them afflictions of the heaviest kind; yet this one consideration, that it was the Lord, enabled him calmly and quietly to yield to them, saying, *Let him do what seemeth him good, verse* 18. The same effect it had on *David*, in his suffering, *Psal.* 39. 9. *I was dumb, I opened not my mouth, because thou didst it.* God's doing it silenced all murmurings and grumblings in him: And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For surely you will not think that Child hath due humility to his Parent, or that Servant to his Master, that when they are corrected, shall flie in the Father's or Master's face: But this do we, when-ever we grudge and repine at that which God lays upon us. But besides the want of Humility in our so doing, there is also a great want of Justice in it; for God hath, as we are his Creatures, a Right to do with us what he will, and therefore for us to resist that Right of his, is the highest injustice that can be: Nay farther, it is also the greatest folly in the world; for it is onely our good that God aims at in afflicting us, that heavenly Father is not like our earthly ones, who sometime correct their Children onely to satisfie their own angry humour, not to do them good. But this is subject to no such frailties, *He doth not afflict willingly, nor grieve the children of men*, *Lam.* 3. 33. They

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are our ſins which do not onely give him juſt cauſe, but even force and neceſſitate him to puniſh us. He carries to us the bowels and affections of the tendereſt Father: now when a Father ſees his Child ſtubborn and rebellious, and running on in a courſe that will certainly undo him, what greater act of Fatherly kindneſs can he do than chaſten and correct him, to ſee if by that means he may amend him; nay indeed, he could not be ſaid to have true kindneſs to him if he ſhould not. And thus it is with God, when he ſees us run on in ſin, either he muſt leave off to love us, and ſo leave us to our ſelves to take our own courſe, and that is the heavieſt curſe that can befall any man; or elſe if he continue to love us, he muſt correct and puniſh us to bring us to amendment. Therefore when ever he ſtrikes, we are in all reaſon, not onely patiently to lie under his rod, but (as I may ſay) kiſs it alſo; that is, be very thankful to him, that he is pleaſed not to *give us over to our own hearts luſts*, *Pſal.* 18. 12. but ſtill continues his care of us, ſends afflictions, as ſo many meſſengers to call us home to himſelf. You ſee then how groſs a folly it is to murmur at thoſe ſtripes which are meant ſo graciouſly; it is like that of a froward Patient, which reproaches and reviles the Phyſician that comes to cure him, and if ſuch a one be left to die of his diſeaſe, every one knows whom he is to thank for it.

Thankfulneſs for God's corrections.

7. But it is not onely quietneſs, no nor thankfulneſs neither under afflictions, that is the full of our Duty in this matter; we muſt have fruitfulneſs alſo, or all the reſt will ſtand us in no ſtead. By fruitfulneſs I mean the bringing forth that, which the afflictions were ſent to work in us, *viz.* the amendment of our lives. To which purpoſe, in time of affliction, it is very neceſſary for us to call our ſelves to an account, to examine our hearts and lives, and ſearch diligently what ſins lie upon us, which provoked God thus to ſmite us, and whatſoever we find our ſelves guilty of, humbly to confeſs to God, and immediately to forſake for the reſt of our time.

Fruitfulneſs under them.

8. All I ſhall add concerning this duty of Patience, is, That we are as much bound to it in one ſort of ſuf-

ferings,

ferings, as another, whether our ſufferings be ſo immediately from God's hand, that no creature hath any thing to do in it, as ſickneſs, or the like; or whether it be ſuch, wherein men are the inſtruments of afflicting us. For it is moſt ſure, when any man doth us hurt, he could not do it without God's permiſſion and ſufferance, and God may as well make them the inſtruments of puniſhing us, as do it more directly by himſelf; and it is but a counterfeit patience, that pretends to ſubmit to God, and yet can bear nothing from men: We ſee holy *Job*, who is ſet forth to us as a pattern of true patience, made no ſuch difference in his afflictions; he took the loſs of his Cattle, which the *Chaldeans* and *Sabeans* robb'd him of, with the very ſame meekneſs with which he did that which was conſumed by fire from heaven. When therefore we ſuffer any thing from men, be it never ſo unjuſtly in reſpect of them, we are yet to confeſs it is moſt juſt in reſpect of God; and therefore inſtead of looking upon them with rage and revenge, as the common cuſtom of the world is, we are to look up to God, acknowledge his Juſtice in the affliction, begging his pardon moſt earneſtly for thoſe ſins, which have provoked him to ſend it, and patiently and thankfully bear it, till he ſhall ſee fit to remove it, ſtill ſaying with *Job*, *Bleſſed be the name of the Lord.* *In all ſorts of ſufferings.*

9. But I told you, Humility contained in it a ſubmiſſion not onely to his Will, but alſo to his Wiſdom; that is, to acknowledge him infinitely Wiſe, and therefore that what-ever he doth, is beſt and fitteſt to be done. And this we are to confeſs both in his Commands, and in his diſpoſing and ordering of things. Firſt, whatſoever he commands us either to believe or do, we are to ſubmit to his Wiſdom in both, to believe whatſoever he bids us believe, how impoſſible ſoever it ſeems to our ſhallow underſtandings, and to do what-ever he commands us to do, how contrary ſoever it be to our fleſhly reaſon or humour, and in both to conclude, that his Commands are moſt fit and reaſonable, however they appear to us. *Submiſſion to God's wiſdom.* *In his commands.*

10. Se-

In his disposals.

10. Secondly, we are to submit to his Wisdom in respect of his disposal and ordering of things; to acknowledge he disposes all things most wisely, and that not onely in what concerns the world in general, but also in what concerns every one of us in particular; so that in what condition soever he puts us, we are to assure our selves it is that which is best for us, since he chuses it for us who cannot err. And therefore never to have impatient desires of any thing in this World, but to leave it to God to fit us with such an estate and condition as he sees best for us, and there let us quietly and contentedly rest; yea, though it be such as of all others we should least have wish'd for our selves. And this surely cannot but appear very reasonable to any that hath humility; for that having taught him, that God is infinitely wise, and he very foolish, he can never doubt, but that it is much more for his good, that God should chuse for him, than he for himself; even as it is much more for the Childs good to have the Parent chuse for it, than to be left to those silly choices it would make for it self; for how many times would it cut, and burn, and mischief it self, if it might have every thing it desires? And such Children are we, we many times eagerly desire those things, which would undo us if we had them. Thus many times we wish for Wealth, and Honour, and Beauty, and the like, when if we had them, they would onely prove snares to us, we should be drawn into sin by them. And this, God, who knows all things, sees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he doth so. Let us therefore, when ever we are disappointed of any of our aims and wishes, not onely patiently, but joyfully submit to it, as knowing that it is certainly best for us, it being chosen by the unerring wisdom of our heavenly Father.

Honour.

11. A seventh Duty to God is HONOUR, that is, the paying him such a reverence and respect as belongs to so great a Majesty. And this is either inward or outward. The inward is the exalting him in our hearts, having always the highest and most excellent esteem of him. The outward is the manifesting

niſesting and ſhewing forth that inward; and that is the firſt general in the whole courſe of our lives, the living like men, that do indeed carry that high eſteem of God. Now you know, if we bear any ſpecial reverence but to a man, we will be careful not to do any foul or baſe thing in his preſence; and ſo if we do indeed honour God; we ſhall abhor to do any unworthy thing in his ſight. But God ſees all things, and therefore there is no way to ſhun the doing it in his ſight, if we do it at all; therefore if we do thus reverence him, we muſt never at any time do any ſinful thing.

12. But beſide this general way of honouring God, there are many particular acts by which we may honour him, and theſe acts are divers, according to the ſeveral particulars about which they are exerciſed. For we are to pay this honour, not onely immediately to himſelf, but alſo by a due eſtimation and account of all thoſe things that nearly relate or belong to him. Thoſe are eſpecially ſix; firſt, his Houſe; ſecondly, his Revenue or Income, (as I may ſay) thirdly, his Day; fourthly, his Word; fifthly, his Sacraments; and ſixthly, his Name. And every one of theſe is to have ſome degree of our Reverence and Eſteem. *Several ways of honouring God.*

13. Firſt, his Houſe, that is, the Church, which being the place ſet apart for his publick worſhip, we are to look on it, though not as holy in reſpect of it ſelf, yet in reſpect of its uſe, and therefore muſt not profane it, by imploying it to uſes of our own. This Chriſt hath taught us by that act of his, *Matth.* 21. 12. in driving the buyers and ſellers out of the Temple, ſaying, *My houſe is called the houſe of prayer*: And again, *John* 2. 16. *Make not my Fathers houſe an houſe of merchandiſe*. By which it is clear, Churches are to be uſed onely for the ſervices of God, and we are to make that the onely end of our coming thither, and not to come to Church as to a Market, to make bargains, or diſpatch buſineſſes with our neighbours, as is too common among many. But whenever thou entreſt the Church, remember that it is the Houſe of God, a place where he is in an eſpecial manner preſent, and therefore take the counſel of the wiſe man, *Eccleſ.* 5. 1. and *keep thy* *In his Houſe.*

thy foot when thou goest into the house of God; that is, behave thy self with that godly awe and reverence, which belongs to that great Majesty thou art before. Remember that thy business there is to converse with God, and therefore shut out all thoughts of the world, even of thy most lawful business, which though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the treason of *Judas*, who pretended indeed to come to kiss his Master, but brought with him a band of Soldiers to apprehend him, *Matth.* 26. We make shew in our coming to Church, of serving and worshipping God, but we bring with us a train of his enemies to provoke and despite him. This is a wickedness that may out-vie the prophaneness of these days, in turning Churches into Stables; for sinful and polluted thoughts are much the worse sort of beasts.

His Possessions.

14. The second thing to which respect belongs, is his Revenue or Income; that is, whatsoever is his peculiar possessions, set apart for the maintenance of those that attend his service: those were the Priests in time of the Law, and Ministers of the Gospel now with us. And whatever is thus set apart, we must look on with such respect, as not to dare to turn it to any other use. Of this sort, some are the Free-will-offerings of men, who have sometimes of their own accord given some of their Goods or Land to this holy use; and whatsoever is so given, can neither by the person that gave, or any other be taken away, without that great sin of Sacrilege.

15. But beside these, there was among the *Jews*, and hath always been in all Christian Nations, something allotted by the Law of the Nation, for the support and maintenance of those that attend the Service of God: And it is but just and necessary it should be so, that those who by undertaking that Calling, are taken off from the ways of gaining a livelihood in the World, should be provided for by them whose Souls they watch over. And therefore it is most reasonable, which the Apostle urges in this matter, 1 *Cor.* 9. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, it is most unreasonable for men to grudge the bestowing

bestowing a few carnal things, the outward necessaries of this temporal life, on them, from whom they receive spiritual things, even instruction and assistance towards the obtaining of an eternal life.

16. Now whatsoever is thus appointed for this use, may by no means be employed to any other. And therefore those Tithes which are here by Law allotted for the maintenance of the Ministery, must by no means be kept back, nor any tricks or shifts used to avoid the payment either in whole or in part. For first, it is certain, that it is as truly theft as any other robbery can be, Ministers having right to their Tithes by the same Law, which gives any other man right to his Estate. But then, secondly, it is another manner of robbery than we think of, it is a robbing of God, whose service they were given to maintain; and that you may not doubt the truth of this, it is no more than God himself hath said of it, *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me; yet ye say, Wherein have we robbed thee? In Tithes and Offerings.* Here it is most plain, that in God's account, the withholding Tithes is a robbing of him. And, if you please, you may in the next verse see what the gain of this robbery amounts to, *Ye are cursed with a curse;* a curse is all is gotten by it. And common experience shews us, that God's vengeance doth, in a remarkable manner, pursue this sin of Sacrilege, whether it be that of with-holding Tithes, or the other of seising on those possessions, which have been voluntarily consecrated to God. Men think to inrich themselves by it, but it usually proves directly contrary; this unlawful gain becomes such a canker in the Estate, as often eats out even that we had a just Title to. And therefore if you love (I will not say your Souls, but) your Estates, preserve them from that danger by a strict care, never to meddle with any thing set apart for God.

The great sin of Sacrilege.

The punishment.

17. A third thing wherein we are to express our reverence to God, is the hallowing of the Times set apart for his service. He who hath given all our time, requires some part of it to be paid back again, as a Rent

The times for his service.

Rent or Tribute of the whole. Thus the *Jews* kept holy the Seventh day, and we Christians the *Sunday* or Lords day: The *Jews* were in their Sabbath especially to remember the Creation of the World; and we in ours, the Resurrection of Christ, by which a way is made for us into that better world we expect hereafter. Now this day thus set apart, is to be employed in the Worship and Service of God, and that first more solemnly and publickly in the Congregation, from which no man must then absent himself without a just cause: and secondly, privately at home in praying with, and instructing our Families; or else in the yet more private Duties of the Closet, a man's own private Prayers, Reading, Meditation, and the like.

Lords day.

And that we may be at leisure for these, a Rest from all worldly business is commanded; therefore let no man think, that a bare rest from labour is all that is required of him on the Lord's Day, but the time which he saves from the works of his Calling, he is to lay out on those spiritual Duties. For the Lord's Day was never ordained to give us a pretence for idleness, but onely to change our employment from worldly to heavenly; much less was it meant, that by our rest from our Callings, we should have more time free to bestow upon our sins, as too many do, who are more constant on that day at the Ale-house than the Church. But this Rest was commanded, first, to shadow out to us that Rest from sin which we are bound to all the days of our lives. And secondly, to take us off from our worldly business, and to give us time to attend the Service of God, and the need of our Souls.

18. And surely if we rightly consider it, it is a very great benefit to us, that there is such a set time thus weekly returning for that purpose. We are very intent and busie upon the World, and if there were not some such time appointed to our hands it is to be doubted we should hardly allot any our selves; and then what a starved condition must these poor Souls of ours be in, that shall never be afforded a meal? Whereas now there is a constant Diet provided for them; every *Sunday*, if we will conscionably employ it, may be a Festival day to them, may bring them in such spiritual food, as may nourish them to eternal life. We are not to look on this day

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with grudging, like those in *Amos*, *chap.* 8. 5. who ask, *When will the Sabbath be gone, that we may set forth wheat?* as if that time were utterly lost, which were taken from our worldly business. But we are to consider it as the gainfullest, and the joyfullest day of the week, a day of harvest, wherein we are to lay up in store for the whole week, nay, for our whole lives.

19. But besides this of the weekly Lord's day, there are other times which the Church hath set apart for the remembrance of some special mercies of God, such as the Birth and Resurrection of Christ, the descent of the holy Ghost, and the like; and these days we are to keep in that manner which the Church hath ordered, to wit, in the solemn Worship of God, and in particular thanksgiving for that special blessing we then remember. And surely whosoever is truly thankful for those rich mercies cannot think it too much to set apart some few days in a year for that purpose. *The Feasts of the Church.*

But then we are to look that our Feasts be truly spiritual, by imploying the day thus holily, and not make it an occasion of intemperance and disorder, as too many, who consider nothing in *Christmas* and other good times, but the good cheer and jollity of them: For that is doing despight instead of honour to Christ, who came to bring all purity and soberness into the World, and therefore must not have that coming of his remembred in any other manner.

20. Other days there are also set apart in memory of the Apostles, and other Saints, wherein we are to give hearty thanks to God for his Graces in them, particularly that they were made Instruments of revealing to us *Christ Jesus*, and the way of salvation, as you know the Apostles were by their Preaching throughout the World. And then farther, we are to meditate on those Examples of holy life they have given us, and stir up our selves to the imitation thereof. And who-ever does uprightly set himself to make these uses of these several Holy-days, will have cause, by the benefit he shall find from them, to thank, and not to blame the Church for ordering them.

21. Another sort of days there are, which we are likewise to observe, and those are *The Fasting*

days of Fasting and Humiliation; and what-ever of this kind the Church enjoyns, whether constantly at set times of the year, or upon any special and more sudden occasion, we are to observe in such manner as she directs, that is, not onely a bare abstaining from meat; which is onely the Bodies punishment; but in afflicting our Souls, humbling them deeply before God, in a hearty confessing and bewailing of our own and the Nations sins, and earnest prayer for God's pardon and forgiveness, and for the turning away of those judgments which those sins have called for: but above all, in *turning our selves from our sins, loosing the bands of wickedness*, as *Isaiah* speaks, *chap.* 58. 6. and exercising our selves in works of mercy, *dealing our bread to the hungry*, and the like, as it there follows.

Gods Word.

22. Fourthly, We are to express our reverence to God, by honouring his Word; and this we must certainly do, if we do indeed honour him; there being no surer sign of our despising any person, than the setting light by what he says to us: as on the contrary, if we value One, every word he speaks will be of weight with us. Now this Word of God is expresly contained in the holy Scriptures, the Old and New Testament, where he speaks to us, to shew us his Will, and our Duty. And therefore to this Word of his we are to bear a wonderful respect, to look upon it, as the rule by which we must frame all the actions of our life, and to that end to study it much, to read in it as often as we can, if it may be, never to let a day pass us without reading, or hearing some part of it read.

The holy Scriptures.

23. But then that is not all; we must not onely read, but we must mark what we read, we must diligently observe what Duties there are which God commands us to perform, what faults they are which God there charges us not to commit, together with the rewards promised to the one, and the punishments threatned to the other. When we have thus marked, we must lay them up in our memory, not so loosly and carelesly, that they shall presently drop out again; but we must so fasten them there, by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our

lives;

lives; and therefore when ever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in such a Scripture is forbidden by God, and all his vengeances threatned against it; and so in like manner, when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in such a Scripture, and such glorious rewards promised to the doing of it. And by these considerations strengthen our selves for resistance of the evil, and performance of the good.

24. But besides this of the written Word, it hath pleased God to provide yet farther for our instruction by his Ministers, whose Office it is to teach us God's Will, not by saying any thing contrary to the written Word, (for whatsoever is so, can never be God's will) but by explaining it, and making it easier to our understandings, and then applying it to our particular occasions, and exhorting and stirring us up to the practice of it; all which is the end at which first their Catechizing, and then their Preaching aimeth. And to this we are to bear also a due respect, by giving diligent heed thereto, not onely being present at Catechizings and Sermons, and either sleep out the time, or think of somewhat else, but carefully marking what is said to us. And surely if we did but rightly consider how much it concerns us, we should conclude it very reasonable for us to do so.

25. For first, as to that of Catechizing, it is the laying the foundation, upon which all Christian practice must be built; for that is the teaching us our duty, without which it is impossible for us to perform it. And though it is true, that the Scriptures are the Fountains, from whence this Knowledge of Duty must be fetched, yet there are many, who are not able to draw it from this Fountain themselves, and therefore it is absolutely necessary it should be thus brought to them by others. *Catechizing.*

26. This Catechizing is generally look'd upon as a thing belonging onely to the Youth, and so indeed it ought; not because the oldest are not to learn, if they be ignorant, but because all children should be so instructed, that it should be impossible for them to be ignorant when they come to years. And it nearly concerns

every Parent, as they will free themselves from the guilt of their Childrens eternal undoing, that they be careful to see them instructed in all necessary things; to which purpose it will be fit early to teach them some short Catechism, of which sort, none so fit as the Church Catechism; yet are they not to rest on these endeavours of their own, but also to call in the Ministers help, that he may build them up farther in Christian knowledge.

27. But alas! it is too sure, that Parents have very much neglected this Duty, and by that means it is, that such multitudes of Men and Women, that are called Christians, know no more of Christ, or any thing that concerns their own Souls, than the meerest Heathen.

28. But although it were their Parents fault, that they were not instructed when they were young, yet it is now their own, if they remain still ignorant; and it is sure it will be their own ruine and misery if they wilfully continue so. Therefore who ever it be, of what age or condition soever, that is in this ignorant estate, or in any such degree of it, that he wants any part of necessary saving knowledge, let him, as he loves his Soul, as ever he would escape eternal damnation, seek out for instruction, and let no fear of shame keep any from it: For first, it is certain, the shame belongs onely to the wilful continuing in ignorance, to which the desire of learning is directly contrary, and is so far from a shameful, that it is a most commendable thing, and will be sure to be so accounted by all wise and good men. But secondly, suppose some prophane senseless people should deride it, yet sure that shame were in all reason to be undergone joyfully, rather than venture on that confusion of face which will at the day of judgment befall those, who to avoid a little false shame amongst men, have gone on in a wilful ignorance of their duty, which ignorance will be so far from excusing any sins they shall commit, that it adds one great and heavy sin to all the rest, even the despising that knowledge which is offered to them. How heinous a sin that is, you may learn in the first Chapter of the *Proverbs*, where *hating knowledge*, verse 29. is said to be the thing that draws down those sad vengeances forementioned, even God's forsaking men, laughing at their calamity in stead of helping them; which is of all other conditions in

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the world the most miserable; and surely they are madly desperate that will run themselves into it.

29. As for those who have already this foundation laid, by the knowledge of the grounds of Christian Religion, there is yet for them a farther help provided by Preaching; and it is no more than needs, for, God knows, those that understand their Duty well enough, are too apt to forget it; nay, sometimes by the violence of their own lusts to transgress it, even when they do remember it. And therefore it is very useful we should be put in mind of it to prevent our forgetting, and also often exhorted and assisted to withstand those lusts which draw us to those transgressions. And to these purposes Preaching is intended, first, to warn us to be upon our guard against our spiritual Enemy, and then to furnish us with weapons for the fight; that is, such means and helps as may best enable us to beat off temptations, and get the victory over them. *Preaching.*

30. Since therefore this is the end of Preaching, we must not think we have done our duty when we have heard a Sermon, though never so attentively, but we must lay up in our hearts those instructions and advices we there meet with, and use them faithfully to that end of overcoming our sins. Therefore when ever thou comest to the Physician of thy Soul, do as thou wouldest with the Physician of thy Body; thou comest to him not onely to hear him talk and tell thee what will cure thee, but also to do according to his directions: and if thou dost not so here, thou art as vain as he that expects a bare receipt from his Doctor shall cure him, though he never make use of it. Nay, thou art much more vain and ridiculous, for that, though it do him no good, will do him no harm, he shall never be the worse for having been taught a Medicine, though he use it not: but in these Spiritual Receipts it is otherwise, if we use them not to our good, they will do us a great deal of harm, they will rise up in judgment against us, and make our condemnation so much the heavier. Beware therefore not to bring that danger upon thy self, but when thou hast heard a Sermon, consider with thy self what directions there were in it for enabling thee to eschew evil, or to

do good. And if there were any thing especially concern'd thine own bosome sin, lay that close to thy heart, and all the week after make it matter of meditation; think of it even whilst thou art at thy work, if thou wanteſt other time; and not onely think of it, but set to the practice of it, do what thou wert advised to, for the subduing sins, and quickning grace in thee. Finally, look carefully to practise the counsel of the Apostle, *Jam.* 1. 22. *Be ye doers of the word, and not hearers onely, deceiving your own souls.* To hope for good from the Word without doing it, is, it seems, nothing but a deceiving our selves: Let us never therefore measure our godliness by the number of Sermons which we hear, as if the hearing many were the certain mark of a good Christian, but by the store of fruit we bring forth by them, without which, all our hearing will serve but to bring us into that heavier portion of stripes, which belongs to him that *knows his Masters will, and does it not, Luke* 12. 47. But this reverence which is due to Preaching, we must not pay to all that is now adays called so, for, God knows, there are many *false Prophets gone out into the world,* as the Apostle speaks, 1 *Joh* 4. 1. And now, if ever, is that advice of his necessary, *To try the spirits, whether they be of God.* But what I have said, I mean onely of the Preaching of those, who first have a lawful Calling to the Office; and secondly, frame their Doctrine according to the right rule, the written Word of God. But if any man say, he is not able to judge, whether the Doctrine be according to the Word or no, let him at least try it by the common known rules of duty which he doth understand, and if he find it a Doctrine giving men liberty to commit those things which are by all acknowledged sins, such as Rebellion, Injustice, Unmercifulness, Uncleanness, or the like, he may conclude, it is utterly contrary to God and his Word, and then abhorrence, and not reverence, belongs to it.

The Sacraments.

31. Fifthly, We are to express our honouring of God, by reverencing his Sacraments: those are two, Baptism, and the Supper of the Lord. And this we are to do, First, by our high esteem of them. Secondly, by our reverent usage of them. We are first to prize them at a high

a high rate, looking on them as the Instruments of bringing to us the greatest blessings we can receive. The first of them, Baptism, that enters us into covenant with God, makes us members of Christ, and so gives us right to all those precious benefits that flow from him, to wit, pardon of sins, sanctifying grace, and Heaven it self, upon condition we perform our parts of the Covenant. And as for the Lords Supper, that is not onely a sign and remembrance of Christ and his death, but it is actually the giving Christ, and all the fruits of his death to every worthy Receiver. And therefore there is a most high estimation and value due to each of them.

Of Baptism.

32. And not onely so, but in the second place we must shew our reverence in our usage of them; and that first, Before; secondly, At; thirdly, After the time of Receiving them. It is true, that the Sacrament of Baptism being now administred to us when we are Infants, it is not to be expected of us, that we should in our own persons do any thing, either before or at the time of receiving it; those performances were strictly required of all persons, who were Baptized when they were of years: but for us, it suffices to give us this right to Baptism, that we are born within the Pale of the Church, that is, of Christian Parents; and all that is required at that time is, what we can onely perform by others, they in our stead promising, that when we come to years, we will perform our parts of the Covenant. But by how much the less we are then able to do so much, the greater bond lies on us to perform those after-duties required of us, by which we are to supply the want of the former.

The Vow of Baptism.

33. Now if you would know what those Duties are, look over those Promises which your God-fathers and God-mothers then made in your name, and you may then learn them. I cannot give you them in a better form, than that of our Churches Catechism, which tell us, *That our God-fathers and God-mothers did promise and vow three things in our names*; First, *That we should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.* Where by the Devil is meant, first, the worshipping of all

falſe Gods, which is indeed but worſhipping the Devil; a ſin which at the time of Chriſts coming into the World was very common, moſt part of Mankind then living in that vile Idolatry. And therefore when Baptiſm was firſt ordained, it was but needful to make the forſaking of thoſe falſe gods a principal part of the Vow. And though thoſe falſe Worſhips are now much rarer, yet there was one ſpecial part of them, which may yet be feared to be too common among us, and that is all ſorts of uncleanneſs, which though we do not make Ceremonies of our Religion, as the Heathens did of theirs, yet the committing thereof is a moſt high provocation in God's eyes, ſuch as drew him to deſtroy whole *Cities with fire and brimſtone*, as you may read, *Gen.* 19. nay, the *whole world with water*, *Gen.* 6. and will not fail to bring down judgments, and ſtrange ones, on any that continue therein; and therefore the forſaking them well deſerves to be look'd on as an eſpecial part of this promiſe. Beſides this, all dealing with the Devil is here vowed againſt, whether it be by practiſing Witchcraft our ſelves, or conſulting with thoſe that do, upon any occaſion whatever, as the recovery of our health, our goods, or whatever elſe; for this is a degree of the former ſin, it is the forſaking of the Lord, and ſetting up the Devil for our God, whilſt we go to him in our needs for help.

34. But we alſo renounce all the works of the Devil; and thoſe are either in general all thoſe that the Devil tempts us to, or elſe thoſe particular kinds of ſin which have moſt of his image on them; that is, thoſe which he himſelf moſt practiſes, ſuch are Pride (which brought him from being an Angel of light to the accurſed condition he is now in) and Lying; he is, as our Saviour ſaith, *Joh.* 8. 44. *a Liar, and the father of it*; and ſuch alſo are Malice and Envy, eſpecially killing and deſtroying of others, for he was a *murderer from the beginning*, *Joh.* 8. 44. But above all, there is nothing wherein we become ſo like him, as in tempting and drawing others to ſin, which is his whole trade and buſineſs; and if we make it any part of ours, we become like that *roaring Lion, that goes about ſeeking whom he may devour.* 1 *Pet.* 5. 8.

35. The ſecond thing we vow to forſake, is the *Pomps and Vanities of this wicked world.* By the Pomps and

and Vanities there are several things meant, some of them such as were used by the Heathens in some unlawful Sports of theirs, wherein we are not now so much concern'd, there being none of them remaining among us; but besides that, there is meant all excess, either in Diet, or Sports, or Apparel, when we keep not those due measures, which either by the general Rules of Sobriety, or the particular Circumstances of our Qualities and Callings we are bound to. Next, by the wicked World, we may understand, first, the Wealth and Greatness of the World, which though we do not so totally renounce, that it is unlawful for a Christian to be either Rich or Great, yet we thus far promise to forsake them, that we will not set our hearts upon them, nor either get or keep them by the least unlawful means. Secondly, by the wicked World, we may understand the Companies and Customs of the World, which so far as they are wicked, we here renounce; that is, we promise never to be drawn by Company to the Commission of a sin, but rather to forsake the most delightful Company, than to be ensnared by it; nor yet by Custom, but rather venture the shame of being thought singular ridiculous persons, walk as it were in a path by our selves, than put our selves into that *broad way that leads to destruction*, by giving our selves over to any sinful custom, how common soever it be grown. If this part of our Vow be but throughly considered, it would arm us against most of the temptations the World offers us, Company and Custom being the two special instruments by which it works on us.

36. A third thing we renounce, is all the sinful lusts of the flesh; where the flesh is to be understood in that sense wherein the Scripture often uses it, for the fountain of all disordered affections. For though those unclean desires which we ordinarily call the lusts of the flesh, are here meant, yet they are not the onely things here contained, there being divers other things which the Scripture calls the *works of the flesh*; I cannot better inform you of them, than by setting down the list St. *Paul* gives of them, *Gal.* 5. 19, 20, 21. *Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions,*

herefies, envyings, murthers, drunkenneſs, revellings, and ſuch like. This, with thoſe other deſcriptions, you will find ſcattered in ſeveral places of Scripture, will ſhew you, there are many things contained in this part of your vow, the forſaking all the ſinful luſts of the fleſh.

37. The ſecond thing our God-fathers and God-mothers promiſed for us, was, That *we ſhould believe all the Articles of the Chriſtian Faith.* Theſe we have ſummed up together in that which we call the Apoſtles Creed, which ſince we promiſe to believe, we are ſuppoſed alſo to promiſe to learn them; and that not onely the words, but likewiſe the plain ſenſe of them: for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not onely the conſenting to the truth of them, but alſo the living like them that do believe. As for example, Our believing that God created us, ſhould make us live in that ſubjection and obedience to him, which becomes Creatures to their Greator: the believing that Chriſt redeemed us, ſhould make us yield up our ſelves to him as his purchaſe, to be diſpoſed wholly by him, and employed onely in his ſervice. The believing a Judgment to come, ſhould give us care ſo to walk, that we may not be condemned in it. And our believing the Life everlaſting, ſhould make us diligent ſo to employ our ſhort moment of time here, that our everlaſting life may be a life of joy, not of miſery to us. In this manner, from all the Articles of the Creed, we are to draw motives to confirm us in all Chriſtian Practice, to which end it is, that our learning and believing of them tends; and therefore without it, we are very far from making good this part of our Vow, the *believing all the Articles of the Chriſtian Faith.*

38. The laſt part of our Vow is, that we *ſhould keep God's holy will and commandments, and walk in the ſame all the days of our lives.* Where by *our keeping God's holy will and commandments,* is meant our doing of all thoſe things which he hath made known to us to be his will we ſhould perform, wherein he hath given us his holy Word to inſtruct us, and teach us what it is that he requires of us, and now he expects that we ſhould faithfully do it, without

without favouring our ſelves in the breach of any one of his commands. And then in this entire obedience, we muſt walk *all the days of our lives*; that is, we muſt go on in a conſtant courſe of obeying God; not onely fetch ſome few ſteps in his ways, but walk in them, and that not for ſome part of our time, but *all the days of our lives*, never turn out of them, but go on conſtantly in them, as long as we live in this world.

The ſtrict obligation of this Vow of Baptiſm.

39. Having now thus briefly explained to you this Vow made at your BAPTISM, all I ſhall add concerning it, is onely to remember you how nearly you are concern'd in the keeping of it; and that firſt in reſpect of juſtice; ſecondly, in reſpect of advantage and benefit. That you are in juſtice bound to it, I need ſay no more but that it is a Promiſe, and you know juſtice requires of every man the keeping of his promiſe. But then, this is of all other promiſes the moſt ſolemn and binding, for it is a Vow, that is, a promiſe made to God; and therefore we are not onely unjuſt, but forſworn, when-ever we break any part of it.

40. But ſecondly, we are alſo highly concern'd to keep it, in reſpect of our own benefit. I told you before, that Baptiſm entred us into Covenant with God; now a Covenant is made up of two parts, that is, ſomething promiſed by the one party, and ſomething by the other of the parties that make the Covenant. And if one of them break his part of the Covenant, that is, perform not what he hath agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here, God doth indeed promiſe thoſe benefits before-mentioned, and that is his part of the Covenant. But then we alſo undertake to perform the ſeveral things contained in this Vow of Baptiſm, and that is our part of it; and unleſs we do indeed perform them, God is not tied to make good his, and ſo we forfeit all thoſe precious benefits and advantages, we are left in that natural and miſerable eſtate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be the pleaſure that any or all ſins can afford us, that can make us the leaſt degree of recompence for ſuch a loſs, the loſs of God's favour

favour and grace here, and the loſs of our own Souls hereafter? For as our Saviour ſaith, *Mark* 8. 36. *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* Yet this mad bargain we make, when ever we break any part of this our Vow of Baptiſm. It therefore moſt nearly concerns us to conſider ſadly of it, to remember, that every ſin we commit is a direct breach of this our Vow; and therefore when thou art tempted to any ſin, ſeem it never ſo light, ſay not of it as *Lot* did of *Zoar*, *Gen.* 19. 20. *Is it not a little one?* but conſider what ever it is, thou haſt in thy Baptiſm vowed againſt it, and then be it never ſo little, it draws a great one at the heels of it, no leſs than that of being forſworn, which whoever commits, God hath in the third Commandment pronounced, *He will not hold him guiltleſs.* And that we may the better keep this Vow, it will be very uſeful often to repeat to our ſelves the ſeveral branches of it, that ſo we may ſtill have it ready in our minds to ſet againſt all temptations; and ſurely it is ſo excellent a weapon, that if we do not either caſt it aſide, or uſe it very negligently, it will enable us, by God's help, to put to flight our ſpiritual Adverſary. And this is that reverence we are to pay to this firſt Sacrament, that of Baptiſm.

SUNDAY

SUNDAY III.

Of the Sacrament of the Lord's Supper: Of Preparation before, as Examination: Of Repentance, Faith, Obedience: Of Duties to be done at the Receiving, and afterwards, &c.

Sect. 1. NOw follows the Reverence due to the Sacrament of the LORD'S SUPPER; and in this I muſt follow my firſt Diviſion, and ſet down firſt, What is to be done before; ſecondly, At; and thirdly, After the time of Receiving: For in this Sacrament, we cannot be excuſed from any one of theſe, though in the former we are. *The Lord's Supper.*

2. And firſt, for that which is to be done Before; St. *Paul* tells us, it is Examination, 1 *Cor.* 11. 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* But before I proceed to the particulars of this Examination, I muſt in the general tell you, that the ſpecial buſineſs we have to do in this Sacrament, is to repeat and renew that Covenant we made with God in our Baptiſm, which we having many ways grievouſly broken, it pleaſes God in his great mercy to ſuffer us to come to the renewing of it in this Sacrament; which if we do in ſincerity of heart, he hath promiſed to accept us, and to give us all thoſe benefits in this, which he was ready to beſtow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our Covenant is our buſineſs at this time, it follows, that theſe three things are neceſſary towards it: Firſt, that we underſtand what *Things to be done before Receiving. Examination.*

what the Covenant is: Secondly, that we consider what our breaches of it have been: And thirdly, that we resolve upon a strict observance of it for the rest of our life. And the trying of our selves in every one of these particulars, is that examination which is required of us before we come to this Sacrament.

3. And first, we are to examine whether we understand what this Covenant is; this is exceeding necessary, as being the foundation of both the other; for it is neither possible to discover our past sins, nor to settle purposes against them for the future without it. Let this therefore be your first business, try whether you rightly understand what that Covenant is which you entred into at your Baptism, what be the Mercies promised on God's part, and the Duties on yours. And because the Covenant made with each of us in Baptism, is onely the applying to our particulars the Covenant made by God in Christ with all Mankind in general, you are to consider whether you understand that; if you do not, you must immediately seek for instruction in it. And till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that Covenant which God makes with us in our Baptism. And because you will there find, that obedience to all God's Commands is the condition required of us, and is also that which we expresly vow in our Baptism, it is necessary you should likewise know what those Commands of God are. Therefore if you find you are ignorant of them, never be at rest till you have got your self instructed in them, and have gained such a measure of knowledge, as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the onely aim of this Book, which, the more ignorant thou art, the more earnestly I shall intreat thee diligently to read. And if thou hast heretofore approach'd to this Holy Sacrament in utter ignorance of these necessary things, bewail thy sin in so doing, but presume not to come again, till thou hast, by gaining this necessary knowledge, fitted thy self for it, which thou must hasten to do. For though no man must come to the Sacrament in such ignorance, yet if he wilfully continue in it,

it, that will be no excuse to him for keeping from this holy Table.

The second part of our Examination is concerning our breaches of this Covenant; and here thou wilt find the use of that knowledge I spake of. For there is no way of discovering what our sins have been, but by trying our actions by that which should be the rule of them, the Law of God. When therefore thou settest to this part of Examination, remember what are the several branches of thy duty, and then ask thy own heart in every particular how thou hast performed it. And content not thy self with knowing in general, that thou hast broken God's Law, but do thy utmost to discover in what particulars thou hast done so. Recall, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been transgress'd by it: And that not onely in the grosser act, but in word also, nay, even in thy most secret thoughts: For though man's Law reaches not to them, yet God's Law doth; so that what-ever he forbids in the act, he forbids likewise in the thoughts and desires, and sees them as clearly as our most publick acts. This particular search is exceeding necessary; for there is no promise of forgiveness of any sin, but onely to him that confesseth and forsaketh it. Now to both these it is necessary, that we have a direct and particular knowledge of our sins. For how can he either confess his sin, that knows not his guilt of it? or how can he resolve to forsake it, that discerns not himself to have formerly cleaved to it? Therefore we may surely conclude, that this Examination is not onely useful but necessary towards a full and compleat repentance; for he that does not take this particular view of his sins, will be likely to repent but by halves, which will never avail him towards his pardon; nothing but an entire forsaking of every evil way being sufficient for that. But surely of all other times it concerns us, that when we come to the Sacrament, our repentance be full and compleat; and therefore this strict search of our own hearts is then especially necessary. For although it be true, that it is not possible by all our diligence to discover or remember every sin of

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our whole lives; and though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular confession than that of *David*, *Psal.* 19. 12. *Cleanse thou me from my secret faults*: yet this will be no plea for us, if they come to be secret only, because we are negligent in searching. Therefore take heed of deceiving thy self in this weighty business, but search thy soul to the bottom, without which, it is impossible that the wounds thereof should ever be throughly cured.

5. And as you are to enquire thus narrowly concerning the several sorts of sins, so also must you concerning the degrees of them; for there are divers circumstances which increase and heighten the sin: of this sort there are many; as first, when we sin against knowledge, that is, when we certainly know such a thing to be a sin, yet for the present pleasure or profit (or what-ever other motive) adventure on it. This is by Christ himself adjudged to be a great heightning of the sin; *He that knows his Masters will, and doth it not, shall be beaten with many stripes*, *Luke* 12. 47. Secondly, when we sin with deliberation, that is, when we do not fall into it of a sudden, ere we are aware, but have time to consider of it; this is another degree of the sin. But thirdly, a yet higher is, when we do it against the resistances and checks of our own Conscience, when that at the time tells us, This thing thou oughtest not to do: Nay, lays before us the danger as well as the sin of it, yet in spight of these admonitions of Conscience, we go on and commit the sin; this is a huge increase of it, such as will raise the least sin into a most high provocation. For it is plain, a sin thus committed must be a wilful one, and then be the matter of it never so light, it is most heinous in God's eyes. Nay, this is a circumstance of such force, that it may make an indifferent action, that is in it self no sin, become one. For though my Conscience should err in telling me, such a thing were unlawful, yet so long as I were so perswaded, it were sin for me to do that thing; for in that case, my Will consents to the doing a thing which I believe to be displeasing to God, and God (who judges us by our Wills, not Understandings) imputes it to me as a sin, as well as if the thing were in it self unlawful. And therefore surely we may conclude, that any thing which is in it

it self sinful, is made much more so by being committed against the checks of Conscience. A fourth aggravation of a sin is, when it hath been often repeated, for then there is not onely the guilt of so many more acts, but every act grows also so much worse, and more inexcusable. We always judge thus in faults committed against our selves, we can forgive a single injury more easily, than the same when it hath been repeated, and the oftner it hath been so repeated, the more heinous we account it. And so surely it is in faults against God also. Fifthly, the sins which have been committed after vows and resolutions of amendment are yet more grievous, for that contains also the breaking of those promises. Somewhat of this there is in every wilful sin, because every such is a breach of that vow we make at Baptism. But besides that, we have since bound our selves by new Vows, if at no other time, yet surely at our coming to the Lord's Supper, that being (as was formerly said) purposely to repeat our Vows of Baptism. And the more of these Vows we have made, so much the greater is our guilt, if we fall back to any sin we then renounced. This is a thing very well worth weighing, and therefore examine thy self particularly at thy approach to the Sacrament concerning thy breaches of former Vows made at the holy Table. And if upon any other occasion, as sickness, trouble of mind, or the like, thou hast at any time made any other, call thy self to a strict account how thou hast performed them also, and remember, that every sin committed against such Vows, is, besides its own natural guilt, a perjury likewise. Sixthly, a yet higher step is, when a sin hath been so often committed, that we are come to a custom and habit of it; and that is indeed a high degree.

6. Yet even of habits, some are worse than others; as first, if it be so confirmed, that we are come to a hardness of heart, have no sense at all of the sin: Or, secondly, if we go on in it against any extraordinary means used by God to reform us, such as sickness, or any other affliction, which seems to be sent on purpose for our reclaiming. Or, thirdly, if all Reproofs and Exhortations, either of Ministers or private Friends, work not on us, but either make us angry at our reprovers, or set us

on

on defending the sin. Or, lastly, if this sinful habit be so strong in us, as to give us a love to the sin, not onely in our selves, but in others: if, as the Apostle saith, *Rom.* 1. 31. *We do not onely do the things, but take pleasure in them that do them*; and therefore entice and draw as many as we can into the same sins with us: then it is risen to the highest step of wickedness, and is to be look'd on as the utmost degree both of sin and danger. Thus you see how you are to examine your selves concerning your sins, in each of which you are to consider how many of these heightning circumstances there have been, that so you may aright measure the heinousness of them.

Humiliation.

7. Now the end of this Examination is, to bring you to such a sight of your sins, as may truly humble you, make you sensible of your own danger, that have provoked so great a Majesty, who is able so sadly to revenge himself upon you. And that will surely, even to the most carnal heart, appear a reasonable ground of sorrow. But that is not all; it must likewise bring you to a sense and abhorrence of your baseness and ingratitude, that have thus offended so good and gracious a God, that have made such unworthy and unkind returns to those tender and rich mercies of his. And this consideration especially must melt your hearts into a deep sorrow and contrition, the degree whereof must be in some measure answerable to the degree of your sins: And the greater it is, provided it be not such as shuts up the hope of God's mercy, the more acceptable it is to God, who hath promised not to *despise a broken and contrite heart*, *Psal.* 51. 17. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded spirit is, we shall have the less mind to venture upon sin again.

8. For when we are tempted with any of the short pleasures of sin, we may then out of our own experience set against them the sharp pains and terrors of an accusing Conscience, which will, to any that hath felt them, be able infinitely to out-weigh them. Endeavour therefore to bring your selves to this melting temper, to this deep unfeigned sorrow, and that not onely for the danger you have brought upon your self; for though that be a consideration which may, and ought to work sadness

sidness in us, yet where that alone is the motive of our sorrow, it is not that sorrow which will avail us for pardon; and the reason of it is clear, for that sorrow proceeds onely from the love of our selves, we are sorry because we are like to smart. But the sorrow of a true penitent must be joyned also with the love of God, and that will make us grieve for having offended him, though there were no punishment to fall upon our selves. The way then to stir up this sorrow in us, is first, to stir up our love of God, by repeating to our selves the many gracious acts of his mercy towards us, particularly, that of his sparing us, and not cutting us off in our sins. Consider with thy self how many and how great provocations thou hast offered him, perhaps in a continued course of many years wilful disobedience, for which thou mightest with perfect justice have been ere this sent quick into Hell: Nay, possibly thou hast before thee many examples of less sinners than thou art, who have been suddenly snatch'd away in the midst of their sins. And what cause canst thou give, why thou hast thus long escaped, but onely because his eye hath spared thee? And what cause of that sparing, but his tender compassions towards thee, his unwillingness that thou shouldest perish? This consideration, if it be prest home upon thy Soul, cannot chuse (if thy heart be not as hard as the nether millstone) but awake somewhat of love in thee towards this gracious, this long-suffering God, and that love will certainly make it appear to thee, that it is an *evil thing, and bitter, that thou hast forsaken the Lord, Jer.* 2. 19. That thou hast made such wretched requitals of so great mercy; it will make thee both ashamed and angry at thy self that thou hast been such an unthankful creature. But if the consideration of this one sort of mercy, God's forbearance onely, be such an engagement and help to this godly sorrow, what will then be the multitude of those other mercies which every man is able to reckon up to himself? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of true contrition. *Contrition.*

9. And to all these endeavours must be added earnest prayers

prayers to God, that he by his holy Spirit would shew you your sins, and soften your hearts, that you may throughly lament and bewail them.

Confession. 10. To this end must be joyned an humble Confession of sins to God, and that not onely in general, but also in particular, as far as your memory of them will reach, and that with all those heightning circumstances of them, which you have by the fore-mentioned Examination discovered. Yea, even secret and forgotten sins must in general be acknowledged, for it is certain there are multitudes of such; so that it is necessary for every one of us to say with *David*, *Psal.* 19. 12. *Who can understand his errors? Cleanse thou me from my secret faults.* When you have thus confess'd your sins with this hearty sorrow, and sincere hatred of them, you may then (and not before) be concluded to feel so much of your disease, that it will be seasonable to apply the remedy.

Faith. 11. In the next place therefore you are to look on him whom God *hath set forth to be the propitiation for our sins*, Rom. 3. 25. *Even Jesus Christ, that Lamb of God, which taketh away the sins of the world*, *John* 1. 29. and earnestly beg of God, that by his most precious blood your sins may be washed away; and that God would for his sake be reconciled to you. And this you are to believe will surely be done, if you do for the rest of your time forsake your sins, and give your selves up sincerely to obey God in all his commands. But without that, it is vain to hope any benefit from Christ, or his sufferings. And therefore the next part of your preparation must be the setting those resolutions of obedience, which I told you was the third thing you are to examine your selves of before your approach to the holy Sacrament.

Resolutions of obedience. 12. Concerning the particulars of this resolution, I need say no more, but that it must answer every part and branch of our duty; that is, we must not onely in general resolve that we will observe God's commandments, but we must resolve it for every commandment by it self; and especially where we have found our selves most to have failed heretofore, there especially to renew our

our resolutions. And herein it nearly concerns us to look, that these resolutions be sincere and unfeign'd, and not onely such slight ones as people use out of custom to put on at their coming to the Sacrament, which they never think of keeping afterwards. For this is a cer ain truth, that whosoever comes to this holy Table without an entire hatred of every sin, comes unworthily; and it is as sure, that he that doth entirely hate all sin, will resolve to forsake it: for you know, forsaking naturally follows hatred, no man willingly abides with a thing or person he hates. And therefore he that doth not so resolve, as that God, the searcher of hearts, may approve it as sincere, cannot be supposed to hate sin, and so cannot be a worthy receiver of that holy Sacrament. Therefore try your resolutions throughly, that you deceive not your selves in them; it is your own great danger if you do, for it is certain, you cannot deceive God, nor gain acceptation from him by any thing which is not perfectly hearty and unfeigned.

13. Now as you are to resolve on this new obedience, so you are likewise to resolve on the means, which may assist you in the performance of it. And therefore consider in every duty what are the means that may help you in it, and resolve to make use of them, how uneasie soever they be to your flesh; so on the other side consider what things they are, that are likely to lead you to sin, and resolve to shun and avoid them: This you are to do in respect of all sins whatever, but especially in those whereof you have formerly been guilty. For there it will not be hard for you to find, by what steps and degrees you were drawn into it, what company, what occasion it was that ensnared you, as also to what sort of temptations you are apteſt to yield. And therefore you must particularly fence your self against the sin, by avoiding those occasions of it. *Of the means.*

14. But it is not enough that you resolve you will do all this hereafter, but you must instantly set to it, and begin the course, by doing at the present whatsoever you have opportunity of doing. And there are several things which you may, nay, must do at the present, before you come to the Sacrament.

15. As

15. As first, you must cast off every sin, not bring any one unmortified lust with you to that Table; for it is not enough to purpose to cast them off afterwards, but you must then actually do it, by withdrawing all degrees of love and affection from them; you must then give a Bill of Divorce to all your old beloved sins, or else you are in no way fit to be married to Christ. The reason of this is clear; for this Sacrament is our spiritual nourishment; now before we can receive spiritual nourishment, we must have spiritual life, (for no man gives food to a dead person.) But whosoever continues not onely in the act, but in the love of any one known sin, hath no spiritual life, but is in God's account no better than a dead carkass, and therefore cannot receive that spiritual food. It is true, he may eat the Bread, and drink the Wine, but he receives not Christ, but instead of him, that which is most dreadful; the Apostle will tell you what, 1 *Cor.* 11. 29. *He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off every sin, before you come to this Table.

Present renouncing of sin.

16. And the same necessity lies on you for a second thing to be done at this time, and that is, the putting your Soul into a heavenly and Christian temper, by possessing it with all those graces which may render it acceptable in the eyes of God. For when you have turn'd out Satan and his accursed train, you must not let your Soul lie empty; if you do, Christ tells you, *Luke* 11. 26. he will *quickly return again, and your last estate shall be worse than your first.* But you must by earnest prayer invite into it the holy Spirit with his Graces, or if they be in some degree there already, you must pray that he will yet more fully possess it, and you must quicken and stir them up.

Imbracing vertue.

17. As for example, you must quicken your humility, by considering your many and great sins; your Faith, by meditating on God's promises to all penitent sinners; your Love to God, by considering his mercies, especially those remembred in the Sacrament, his giving

Quickening of Graces.

Christ

Christ to die for us; and your Love to your Neighbour, nay, to your Enemies, by considering that great example of his suffering for us that were enemies to him. And it is most particularly required of us, when we come to this Table, that we copy out this pattern of his in a perfect forgiveness of all that have offended us; and not onely forgiveness, but such a kindness also as will express it self in all offices of love and friendship to them.

18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary; if you have done any unkindness or injury to any person, then you are to seek forgiveness from him: and to that end, first, acknowledge your fault, and secondly, restore to him, to the utmost of your power, whatsoever you have deprived him of, either in goods or credit. This reconciliation with our brethren is absolutely necessary towards the making any of our services acceptable with God, as appears by that precept of Christ, *Matth.* 5. 23, 24. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.* Where you see, that though the gift be already at the Altar, it must rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this Charity be so necessary in all our services, much more in this, where by a joynt partaking in the same holy mysteries, we signifie our being united and knit not onely to Christ our Head, but also to each other as fellow-members. And therefore if we come with any malice in our hearts, we commit an act of the highest hypocrisie, by making a solemn profession in the Sacrament of that charity and brotherly love, whereof our hearts are quite void. *Charity.*

19. Another most necessary grace at this time, is that of Devotion, for the raising whereof, we must allow our selves some time to withdraw from our worldly affairs, and wholly to set our selves to this business of preparation; one very special part of which preparation lies, in raising up our Souls to a devout and heavenly temper. And to that, it is most necessary, that we cast off all thoughts of the world, *Devotion.*

world, for they will be sure, as so many clogs, to hinder our souls, in their mounting towards Heaven. A special exercise of this devotion is prayer, wherein we must be very frequent and earnest at our coming to the Sacrament, this being one great instrument, wherein we must obtain all those other graces required in our preparation. Therefore be sure this be not omitted; for if you use never so much endeavour besides, and leave out this, it is the going to work in your own strength, without looking to God for his help, and then it is impossible you should prosper in it: *For we are not able of our selves, to think any thing as of our selves, but our sufficiency is of God*, 2 *Cor.* 3. 5. Therefore be instant with him so to assist you with his grace, that you may come so fitted to this holy Table, that you may be partakers of the benefits there reached out to all worthy Receivers.

Necessity of these Graces.

20. These and all other spiritual Graces our Souls must be cloathed with, when we come to this Feast; for this is that Wedding-garment, without which whosoever comes, is like to have the entertainment, mention'd in the Parable of him, who came to the Marriage without a *Wedding-garment*, Matth. 22. 13. *who was cast into outer darkness, where is weeping and gnashing of teeth.* For though it is possible, he may sit it out at the present, and not be snatch'd from the Table, yet St. *Paul* assures him, *he drinks damnation to himself*; and how soon it may fall on him is uncertain; but it is sure it will, if repentance prevent it not; and as sure, that when-ever it does come, it will be *intolerable*: *For who among us can dwell with everlasting burnings*, *Isa.* 33. 14.

The usefulness of a spiritual guide.

21. I shall add but one thing more, concerning the things which are to be done before the Sacrament, and that is, an advice, that if any person, upon a serious view of himself, cannot satisfie his own Soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment in the case; for if he be a truly humbled Soul, it is likely he may judge too hardly of himself; if he be not, it is odds, but if he be left to the satisfying of

of his own doubts, he will quickly bring himself to pass too favourable a sentence. Or whether he be the one or the other, if he comes to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into sin; on the other side, if he forbear because of it, if that fear be a causeless one, then he groundlessly absents himself from that holy Ordinance, and so deprives his Soul of the benefits of it. Therefore in the midst of so many dangers which attend the mistake of himself, I would, as I said before, exhort him not to trust in his own judgment, but to make known his case to some discreet and godly Minister, and rather be guided by his, who will probably (if the case be duly, and without any disguise discovered to him) be better able to judge of him than he of himself. This is the counsel the Church gives in the Exhortation before the Communion, where it is advised, that if any by other means there fore-mentioned, *cannot quiet his own conscience, but require farther counsel and comfort*, then *let him go to some discreet and learned Minister of God's Word, and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved*, &c. This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our Souls. And for want of this, many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of Conscience, or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their Souls.

Not to be ashamed to discover our selves to one.

22. But to all this, it will perhaps be said, that this cannot be done without discovering the nakedness and blemishes of the Soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer, That it is very unreasonable that should be a hinderance; for first, I suppose you are to chuse onely such a person, as will faithfully keep any secret you shall commit to him, and so it can be no publick shame you can fear. And if it be in

respect of that single person, you need not fear that neither; for supposing him a godly man, he will not think the worse of you, but the better, that you are so desirous to set all right between God and your Soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too, (as certainly godly and faithful counsel may tend much to both) that shame ought to be despised, and it is sure it would, if we loved our Souls as well as our Bodies; for in bodily diseases, be they never so foul or shameful, we count him a fool who will rather miss the cure than discover it; and then it must here be so much a greater folly, by how much the Soul is more precious than the Body.

As necessary to the confident as to the doubtful.

23. But God knows it is not only doubtful persons to whom this advice might be useful, there are others of another sort, whose confidence is their disease, who presume very groundlesly of the goodness of their estates: And for those it were most happy, if they could be brought to hear some more equal judgments than their own in this so weighty a business. The truth is, we are generally so apt to favour our selves, that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide, to enable them to pass right judgment on themselves; and not only so, but to receive directions, how to subdue and mortifie those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.

24. I have now gone through those several parts of Duty we are to perform *Before* our Receiving; in the next place I am to tell you, what is to be done *At the time of Receiving*. When thou art at the holy Table, first, humble thy self in an unfeigned acknowledgment of thy great unworthiness to be admitted there; and to that purpose remember again between God and thine own Soul, some of thy greatest and foulest sins, thy breaches of former Vows made at that Table, especially since thy

At the time of Receiving, Meditation of thy unworthiness.

last

laſt Receiving. Then meditate on thoſe bitter ſufferings of Chriſt, which are ſet out to us in the Sacrament: When thou ſeeſt the Bread broken, remember how his bleſſed Body was torn with nails upon the Croſs; when thou ſeeſt the Wine poured out, remember how his precious Bloud was ſpilt there; and then conſider, it was thy ſins that cauſed both. And here think how unworthy a wretch thou art to have done that, which occaſioned ſuch torments to him; how much worſe than his very Crucifiers: they crucifi'd him once, but thou haſt, as much as in thee lay, crucifi'd him daily: they crucifi'd him becauſe they knew him not, but thou haſt known both what he is in himſelf, *the Lord of Glory*, and what he is to thee, a moſt tender and merciful Saviour; and yet thou haſt ſtill continued thus to crucifie him afreſh. Conſider this, and let it work in thee, firſt, a great ſorrow for thy ſins paſt, and then a great hatred, and a firm reſolution againſt them for the time to come. *The ſufferings of Chriſt.*

25. When thou haſt a while thus thought on theſe ſufferings of Chriſt for the increaſing thy humility and contrition; then in the ſecond place think of them again to ſtir up thy faith; look on him as the Sacrifice offered up for thy ſins, for the appeaſing of God's wrath, and procuring his favour and mercies towards thee. And therefore believingly, yet humbly beg of God to accept of that ſatisfaction made by his innocent and beloved Son, and for the merits thereof to pardon thee whatſoever is paſt, and to be fully reconciled to thee. *The attonement wrought by them.*

26. In the third place conſider them again to raiſe thy thankfulneſs. Think how much both of ſhame and pain he there endured, but eſpecially thoſe great agonies of his Soul, which drew from him that bitter cry, *My God, my God, why haſt thou forſaken me?* Matth. 27. 45. Now all this he ſuffered onely to keep thee from periſhing. And therefore conſider what unexpreſſible thanks thou oweſt him, and endeavour to raiſe thy Soul to the moſt zealous and hearty thankſgiving: for this is a principal part of duty at *The thankfulneſs owing for them.*

this time, the praising and magnifying that mercy which hath redeemed us by so dear a price. Therefore it will here well become thee to say with *David*, *I will take the cup of salvation, and will call upon the name of the Lord.*

The great love of Christ in them.

27. Fourthly, look on these sufferings of Christ to stir up this love; and surely there cannot be a more effectual means of doing it; for here the love of Christ to thee is most manifest, according to that of the Apostle, 1 *John* 3. 16. *Hereby perceive we the love of God towards us, because he laid down his life for us.* And that even the highest degree of *love*; for as he himself tells us, *John* 15. 13. *Greater love than this hath no man, that a man lay down his life for his friend.* Yet even greater love than this had he; for he not onely died, but died the most painful and most reproachful death, and that not for his friends, but for his utter enemies. And therefore if after all this love on his part, there be no return of love on ours, we are worse than the vilest sort of men, for even the *Publicans*, Matth. 5. 46. *love those that love them.* Here therefore chide and reproach thy self, that thy love to him is so faint and cool, when his to thee was so zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to love him in such a degree, that thou may'st be ready to copy out his example, to part with all things, yea, even life it self, when ever he calls for it, that is, whensoever thy obedience to any command of his shall lay thee open to those sufferings: But in the mean time to resolve never again to make any league with his enemies, to entertain or harbour any sin in thy breast. But if there have any such hitherto remained with thee, make this the season to kill and crucifie it; offer it up at this instant a sacrifice to him, who was sacrificed for thee, and particularly for that very end, that *he might redeem thee from all iniquity.* Therefore here make thy solemn resolutions to forsake every sin, particularly those into which thou hast most frequently fallen. And that thou mayest indeed perform those resolutions, earnestly beg of this crucified Saviour, that he will, by the power of his death, mortifie and kill all thy corruptions.

28. When

28. When thou art about to receive the consecrated Bread and Wine, remember that God now offers to seal to thee that New Covenant made with Mankind in his Son. For since he gives that his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of sins, sanctifying grace, and a Title to an eternal inheritance. And here be astonish'd at the infinite goodness of God, who reaches out to thee so pretious a treasure. But then remember, that this is all but on condition, that thou perform thy part of the Covenant. And therefore settle in thy Soul the most serious purpose of obedience, and then with all possible devotion joyn with the Minister in that short, but excellent Prayer, used at the instance of giving the Sacrament, *The Body of our Lord, &c.* *The benefits of the New Covenant sealed in the Sacrament.*

29. So soon as thou hast Received, offer up thy devoutest Praises for that great mercy, together with thy most earnest prayers for such assistance of God's Spirit as may enable thee to perform the Vow thou hast now made. Then remembring that Christ is *a propitiation, not for our sins onely, but also for the sins of the whole world*; let thy charity reach as far as his hath done, and pray for all Mankind, that every one may receive the benefit of that Sacrifice of his: Commend also to God the estate of the Church, that particularly whereof thou art a Member. And forget not to pray for all to whom thou owest obedience, both in Church and State; and so go on to pray for such particular persons as either thy Relations, or their wants, shall present to thee. If there be any Collection for the Poor, (as there always ought to be at this time) give freely according to thy ability; or if by the default of others, there be no such Collection, yet do thou privately design something towards the relief of thy poor Brethren, and be sure to give it the next fitting opportunity that offers it self. All this thou must contrive to do in the time that others are receiving, that so when the publick Prayers after the Administration begin, thou may'st be ready to joyn in them, which thou must likewise *Upon Receiving give thanks.* *Pray.*

wise take care to do with all devotion. Thus much for behaviour At the time of Receiving.

After the Sacrament.

30. Now follows the third and last thing, that is, what thou art to do After thy Receiving. That which is immediately to be done, is, as soon as thou art retired from the Congregation, to offer up again to God thy Sacrifice of Praise, for all those precious mercies conveyed to thee in that holy Sacrament; as also humbly to intreat the continued assistance of his grace, to enable thee to make good all those purposes of obedience thou hast now made. And in whatsoever thou knowest thy self most in danger, either in respect of any former habit, or natural inclination, there especially desire, and earnestly beg his aid.

Private prayer and thanksgiving.

Not presently to fall to worldly affairs.

31. When thou hast done thus, do not presently let thy self loose to thy worldly cares and business, but spend all that day either in meditating, praying, reading, good conferences, or the like, so as may best keep up that holy flame which is enkindled in thy heart. Afterwards when thy Calling requires thee to fall to thy usual affairs, do it, but yet still remember, that thou hast a greater business than that upon thy hands; that is, the performing of all those promises thou so lately madest to God: and therefore what-ever thy outward employments are, let thy heart be set on that; keep all the particulars of thy resolutions in memory, and whenever thou art tempted to any of thy old sins, then consider, this is the thing thou so solemnly vowedst against; and withall remember, what a horrible guilt it will be, if thou shouldest now wilfully do any thing contrary to that Vow; yea, and what a horrible mischief also it will be to thy self. For at thy Receiving, God and thou entredst into Covenant, into a League of friendship and kindness: and as long as thou keepest in that friendship with God, thou art safe, all the malice of Men or Devils can do thee no harm; for, as the

To keep thy resolutions still in memory.

The danger of breaking them.

the Apostle saith, *Rom.* 8. 31. *If God be for us, who can be against us?* But if thou breakest this League, (as thou certainly dost, if thou yieldest to any wilful sin) then God and thou art enemies; and if all the world then were for thee, it could not avail thee. *Making God thy enemy.*

32. Nay, thou wilt get an enemy within thine own bosom, thy Conscience accusing and upbraiding thee; and when God and thine own Conscience are thus against thee, thou canst not but be extremely miserable even in this life, besides that fearful expectation of wrath which awaits thee in the next. Remember all this, when thou art set upon by any temptation, and then sure thou canst not but look upon that temptation as a cheat that comes to rob thee of thy Peace, thy God, thy very Soul; and then sure it will appear as unfit to entertain it, as thou wouldest think it to harbour one in thy house, who thou knowest came to rob thee of what is dearest to thee. *Thy own Conscience.*

33. And let not any experience of God's mercy in pardoning thee heretofore, encourage thee again to provoke him; for besides that it is the highest degree of wickedness and unthankfulness to make that *goodness of his which should lead thee to repentance* an encouragement in thy sin, besides this, I say, the oftner thou hast been pardon'd, the less reason thou hast to expect it again, because thy sin is so much the greater for having been committed against so much mercy. If a King have several times pardon'd an offender, yet if he still return to commission of the same fault, the King will at last be forced, if he have any love to Justice, to give him up to it. Now so it is here, God is as well just as merciful, and his Justice will at last surely and heavily avenge the abuse of his Mercy, and there cannot be a greater abuse of his mercy, than to sin in hope of it; so that it will prove a miserable deceiving of thy self thus to presume upon it. *Gods former pardons no encouragement to sin.*

34. Now this care of making good thy Vow, must not abide with thee some few days onely, and then be cast aside, *The obligation of this Vow perpetual.*

aside, but it must continue with thee all thy days; for if thou break thy Vow, it matters not whether sooner or later: nay, perhaps the guilt may in some respects be more, if it be late; for if thou hast for a good while gone on in the observance of it, that shews the thing is possible to thee, and so thy after-breaches are not of infirmity, because thou canst not avoid them, but of perverseness, because thou wilt not. Besides, the use of Christian walking, must needs make it more easie to thee. For indeed, all the difficulty of it is but from the custom of the contrary. And therefore if after some acquaintance with it, when thou hast overcome somewhat of the hardness, thou shalt then give it over, it will be most inexcusable. Therefore, be careful all the days of thy life to keep such a watch over thy self, and so to avoid all occasions of temptations, as may preserve thee from all wilful breaches of this vow.

Yet often to be renewed.

35. But though the obligation of every such single Vow reach to the utmost day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament; for that being the means of conveying to us so great and unvaluable benefits, and it being also a command of Christ, that we should *do this in remembrance of him*, we are in respect both of reason and duty to omit no fit opportunity of partaking of that holy Table. I have now shewed you what that reverence is which we are to pay to God in this Sacrament.

SUNDAY

SUNDAY IV.

Honour due to God's Name, Sins against it; Blasphemy, Swearing; of Assertory, Promissory, Unlawful Oaths: Of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1. THE last thing wherein we are to express our Reverence to him, is the honouring of his Name. Now what this honouring of his Name is, we shall best understand, by considering what are the things by which it is dishonoured, the avoiding of which will be our way of honouring it. *Honour due to God's Name.*

The first is, all Blasphemies, or speaking any evil thing of God, the highest degree whereof is cursing him; or if we do not speak it with our mouthes, yet if we do it in our hearts by thinking any unworthy thing of him, it is look'd on by God, who sees the heart, as the vilest dishonour. But there is also a blasphemy of the actions, that is, when men who profess to be the Servants of God, live so wickedly, that they bring up an evil report of him whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of, *Rom.* 2. 24. where he tells those who profess to be observers of the Law, *That by their wicked actions, the name of God was blasphemed among the Gentiles.* Those Gentiles were moved to think ill of God, as the favourer of sin, when they saw those, who called themselves his servants, commit it. *Sins against it.* *Blasphemy.*

A second way of dishonouring God's Name is by swearing, and that is of two sorts, either by false Oaths, or else by rash and light ones. A false oath may also be of two kinds, as first, that *Swearing.*

that by which I affirm ſomewhat; or ſecondly, that by which I promiſe. The firſt is, when I ſay, ſuch or ſuch a thing was done ſo or ſo, and confirm this ſaying of mine with an Oath; if then I know there be not perfect truth in what I ſay, this is a flat perjury, a down-right being forſworn: Nay, if I ſwear to the truth of that whereof I am onely doubtful, though the thing ſhould happen to be true, yet it brings upon me the guilt of perjury; for I ſwear at a venture, and the thing might, for ought I knew, be as well falſe as true; whereas I ought never to ſwear any thing, the truth of which I do not certainly know.

Aſſertory Oaths.

2. But beſides this ſort of Oathes, by which I affirm any thing, there is the other ſort, that by which I promiſe ſomewhat: And that promiſe may be either to God or Man. When it is to God, we call it a Vow, of which I have already ſpoken under the heads of the Sacraments: I ſhall now onely ſpeak of that to Man, and this may become a falſe Oath, either at, or after the time of taking it. At the time of taking of it it is falſe, if either I have then no real purpoſe of making it good, or elſe take it in a ſenſe different from that, which I know he to whom I make the promiſe underſtands it; for the uſe of Oaths being to aſſure the perſons to whom they are made, they muſt be taken in their ſenſe. But if I were never ſo ſincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured.

Promiſſory.

3. The nature of an Oath being then thus binding, it nearly concerns us to look that the matter of our Oaths be lawful, for elſe we run our ſelves into a woful ſnare. For example, Suppoſe I ſwear to kill a man, if I perform my Oath, I am guilty of Murder; if I break it, of Perjury: and ſo I am under a neceſſity of ſinning one way or other. But there is nothing puts us under a greater degree of this unhappy neceſſity, than when we ſwear two Oaths, whereof the one is directly croſs and contradictory to the other. For if I ſwear to give a man my whole Eſtate, and afterwards ſwear to give all or part of that Eſtate to another, it is certain I muſt break my Oath to one of them, becauſe it is impoſſible to perform it to both;

Unlawful Oaths.

both; and so I must be under a necessity of being forsworn. And into this unhappy strait every man brings himself, that takes any Oath, which crosses some other which he hath formerly taken; which should make all, that love either God or their own Souls, resolve never thus miserably to intangle themselves by taking one Oath cross and thwarting to another. But it may perhaps here be asked, What a person that hath already brought himself into such a condition shall do? I answer, he must first heartily repent of the great sin of taking the unlawful Oath, and then stick onely to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for God's pardon for it.

God greatly dishonoured by perjury.

4. Having said this concerning the kinds of this sin of Perjury, I shall onely add a few words to shew you how greatly God's Name is dishonoured by it. In all Oaths, you know, God is solemnly called to witness the truth of that which is spoken; now if the thing be false, it is the basest affront and dishonour that can possibly be done to God; for it is in reason to signifie one of these two things, either that we believe he knows not whether we say true or no; (and that is to make him no God, to suppose him to be as deceivable and easie to be deluded as one of our ignorant neighbours) or else that he is willing to countenance our lies. The former robs him of that great Attribute of his, his knowing all things, and is surely a great dishonouring of him, it being even amongst men accounted one of the greatest disgraces, to account a man fit to have cheats put upon him; yet even so we deal with God, if we venture to forswear upon a hope that God discerns it not. But the other is yet worse; for the supposing him willing to countenance our lies, is the making him a party in them; and is not onely the making him no God, (it being impossible that God should either lie himself, or approve it in another) but it is the making him like the very Devil, for he it is that is a Liar, and the Father of it, *Joh.* 8. 44. And surely I need not say more to prove, that this is the highest degree of dishonouring God's Name.

5. But

The punishments of it.

5. But if any yet doubt the heinousness of this sin, let him but consider what God himself says of it in the Third Commandment, where he solemnly professes, *he will not hold him guiltless that taketh his Name in vain.* And sure the adding that to this Commandment, and none of the rest, is the marking this out for a most heinous guilt. And if you look into *Zach.* 5. you will there find the punishment is answerable, even to the utter destruction, not onely of the Man, but his House also. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them most strictly from this sin.

Vain Oaths.

But besides this of forswearing, I told you, there was another sort of Oaths by which God's Name is dishonoured; those are the vain and light Oaths, such as are so usual in our common discourse, and are expressly forbidden by Christ, *Matth.* 5. 34. *But I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool:* Where you see, we are not allowed to swear even by meer Creatures, because of the relation they have to God. How great a wickedness is it then to prophane his holy Name by rash and vain Oaths? This is a sin that is (by I know not what charm of Satans) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembred, that when we shall appear before God's Judgment-seat, to answer for those profanations of his Name, it will be no excuse to say, it was the fashion to do so; it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced.

The sin of them.

6. And sure, what-ever this prophane Age thinks of it, this is a sin of a very high nature: For besides that it is a direct breach of the Precept of Christ, it shews, first, a very mean and low esteem of God: Every Oath we swear, is the appealing to God to judge the truth of what we speak, and therefore being of such greatness and Majesty, requires, that the matter concerning which

which we thus appeal to him, should be of great weight and moment, somewhat wherein either his own glory, or some considerable good of Man is concerned. But when we swear in common discourse, it is far otherwise; and the triflingest or lightest thing serves for the matter of an Oath; nay, often men swear to such vain and foolish things, as a considering person would be ashamed barely to speak. And is it not a great despising of God, to call him solemnly to judge in such childish, such wretched matters? God is the great King of the World; now though a King be to be resorted unto in weighty cases, yet sure he would think himself much despised, if he should be called to judge between Boys at their childish games: and God knows, many things whereto we frequently swear, are not of greater weight, and therefore are a sign that we do not rightly esteem of God.

7. Secondly, This common swearing is a sin which leads directly to the former of forswearing; for he that by the use of swearing hath made Oaths so familiar to him, will be likely to take the dreadfullest Oath without much consideration. For how shall he that swears hourly, look upon an Oath with any reverence? and he that doth not, it is his chance, not his care, that is to be thanked, if he keep from perjury. Nay further, he that swears commonly, is not onely prepared to forswear when a solemn Oath is tendred him, but in all probability does actually forswear himself often in these suddener Oaths: for supposing them to come from a man ere he is aware, (which is the best can be said of them) what assurance can any man have who swears ere he is aware, that he shall not lie so too? and if he doth both together, he must necessarily be forsworn. But he that observes your common Swearers, will be put past doubt, that they are often forsworn; for they usually swear indifferently to things true or false, doubtful or certain. And I doubt not, but if men, who are guilty of this sin, would but impartially examine their own practice, their hearts would second me in this observation. *They lead to perjury.*

8. Thirdly, this is a sin to which there is no temptation, there is nothing either of pleasure or profit got by it, most *No temptation to them.*

other

other ſins offer us ſomewhat either of the one or the other, but this is utterly empty of both. So that in this ſin, the Devil does not play the Merchant for our Souls, as in others he does; he doth not ſo much as cheapen them, but we give them freely into his hands without any thing in exchange. There ſeems to be but one thing poſſible for men to hope to gain by it, and that is, to be believed in what they ſay, when they thus bind it by an Oath. But this alſo they conſtantly fail of; for there are none ſo little believed as the common Swearers. And good reaſon, for he that makes no conſcience thus to prophane God's Name, why ſhall any man believe he makes any of lying? Nay, their forwardneſs to confirm every the ſlighteſt thing by an Oath, rather gives jealouſie that they have ſome inward guilt of falſeneſs, for which that Oath muſt be the cloak. And thus you ſee in how little ſtead it ſtands them, even to this onely purpoſe for which they can pretend it uſeful: and to any other advantage it makes not the leaſt claim, and therefore is a ſin without temptation, and conſequently without excuſe; for it ſhews the greateſt contempt, nay, unkindneſs to God, when we will provoke him thus, without any thing to tempt us to it. And therefore though the commonneſs of this ſin hath made it paſs but for a ſmall one, yet it is very far from being ſo, either in it ſelf, or in God's account.

Neceſſity of abſtaining from them.

9. Let all therefore, who are not yet fall'n into the cuſtom of this ſin, be moſt careful never to yield to the leaſt beginnings of it; and for thoſe who are ſo miſerable as to be already enſnared in it, let them immediately, as they tender their Souls, get out of it. And let no man plead the hardneſs of leaving an old cuſtom, as an excuſe for his continuing in it, but rather the longer he hath been in it, ſo much the more haſte let him make out of it, as thinking it too too much that he hath gone on ſo long in ſo great a ſin. And if the length of the cuſtom have increaſed the difficulty of leaving it, that is in all reaſon to make him ſet immediately to the caſting it off, leſt that difficulty at laſt grow to an impoſſibility; and the harder he finds it at the preſent, ſo much the more diligent and watchful he muſt

must be in the use of all those means, which may tend to the overcoming that sinful habit; some few of those means it will not be amiss here to mention. *Means for it.*

10. First, Let him possess his mind fully of the heinousness of the sin, and not to measure it onely according to the common rate of the World. And when he is fully perswaded of the guilt, then let him add to that the consideration of the danger, as that it puts him out of God's favour at the present, and will, if he continue in it, cast him into Hell for ever. And sure if this were but throughly laid to heart, it would restrain this sin. For I would ask a man, that pretends impossibility of leaving the custom, whether if he were sure he should be hanged the next Oath he swore, the fear of it would not keep him from swearing? I can scarce believe any man in his wits so little master of himself, but it would. And then surely damning is so much worse than hanging, that in all reason the fear of that ought to be a much greater restraint. The doubt is, men do either not heartily believe that this sin will damn them, or if they do, they look upon it as a thing a great way off, and so are not much moved with it: but both these are very unreasonable. For the first, it is certain, that every one that continues wilfully in any sin, is so long in a state of damnation, and therefore this being so continued in, must certainly put a man in that condition. For the second, it is very possible he may be deceived in thinking it so far off; for how knows any man that he shall not be struck dead with an Oath in his mouth? Or if he were sure not to be so, yet eternal damnation is surely to be dreaded above all things, be it at what distance soever. *Sense of the guilt and danger.*

11. A second means is to be exactly true in all that thou speakest, that all men may believe thee on thy bare word, and then thou wilt never have occasion to confirm it by an Oath, to make it more credible, which is the onely colour or reason can at any time be pretended for swearing. *Truth in speaking.*

12. Thirdly, Observe what it is that most betrays thee to this sin, whether drink, *Forsaking the occasions.*

drink, or anger, or the company and example of others, or what-ever else; and then if ever thou mean to forsake this sin, forsake those occasions of it.

Reverence of God.

13. Fourthly, Endeavour to possess thy heart with a continual reverence of God, and if that once grow into a custom with thee, it will quickly turn out that contrary one of prophaning. Use and accustom thy self therefore to this reverence of God, and particularly to such a respect to his Name, as, if it be possible, never to mention it without some lifting up of thy heart to him. Even in thy ordinary discourse, when ever thou takest his Name into thy mouth, let it be an occasion of raising up thy thoughts to him; but by no means permit thy self to use it in idle by-words, or the like. If thou dost accustom thy self to pay this reverence to the bare mention of his Name, it will be an excellent fence against the prophaning it in Oaths.

Watchfulness.

14. A fifth means, is a diligent and constant watch over thy self, that thou thus *offend not with thy tongue*, without which, all the former will come to nothing.

Prayer.

And the last means is Prayer, which must be added to all thy endeavours; therefore pray earnestly, that God will enable thee to overcome this wicked custom; say with the *Psalmist*, *Set a watch, O Lord, over my mouth, and keep the door of my lips.* And if thou dost sincerely set thy self to the use of means for it, thou may'st be assured God will not be wanting in his assistance. I have been the longer on this, because it is so reigning a sin; God in his mercy give all that are guilty of it a true sight of the heinousness of it.

What it is to honour God's Name.

15. By these several ways of dishonouring God's Name, you may understand what is the duty of honouring it; *viz.* a strict abstaining from every one of these, and that abstinence founded on an awful respect and reverence to that Sacred Name which is Great, Wonderful, and Holy, *Psal.* 99 3. I have now past through the several branches of that great Duty of Honouring of God.

SUN-

SUNDAY V.

Of Worship due to God's Name. Of Prayer and its ſeveral parts. Of publick Prayers in the Church, in the Family. Of private Prayer. Of Repentance, &c. *Of Faſting.*

Sect. 1. THE Eighth Duty we owe to God is WORSHIP; this is that great Duty by which eſpecially we acknowledge his Godhead, Worſhip being proper onely to God, and therefore it is to be look'd on as a moſt weighty Duty. This is to be performed, firſt, by our Souls: ſecondly, by our Bodies. The Souls part is praying. Now prayer is a ſpeaking to God, and there are divers parts of it, according to the different things about which we ſpeak. *Worſhip.* *Prayer, its parts.*

2. As firſt, there is Confeſſion, that is, the acknowledging our ſins to God. And this may be either general or particular; the general is, when we onely confeſs in groſs that we are ſinful; the particular, when we mention the ſeveral ſorts and acts of our ſins. The former is neceſſary to be always a part of our ſolemn Prayers, whether publick or private. The latter is proper for private prayer, and there the oftner it is uſed, the better; yea, even in our daily private prayer, it will be fit conſtantly to remember ſome of our greateſt and fouleſt ſins, though never ſo long ſince paſt; for ſuch we ſhould never think ſufficiently confeſſed and bewailed. And this bewailing muſt always go along with Confeſſion; we muſt be heartily ſorry for the ſins we confeſs, and from our Souls acknowledge our own great unworthineſs in having committed them. For our Confeſſion is not intended to inſtruct God, who knows our ſins much better than our ſelves do; but it is to humble our ſelves, and therefore we muſt not think to have confeſt aright till that be done. *Confeſſion.*

3. The

3. The second part of Prayer is Petition, that is, the begging of God whatsoever we want, either for our Souls or Bodies. For our Souls, we must first beg pardon of sins, and that for the sake of Jesus Christ, who shed his bloud to obtain it. Then we must also beg the grace and assistance of God's Spirit, to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several vertues, as Faith, Love, Zeal, Purity, Repentance, and the like; but especially those which thou most wantest: And therefore observe what thy wants are, and if thou beest Proud, be most instant in praying for Humility; if Lustful, for Chastity; and so for all other Graces, according as thou findest thy needs. And in all these things that concern thy Soul, be very earnest and importunate, take no denial from God, nor give over, though thou do not presently obtain what thou suest for. But if thou hast never so long prayed for a grace, and yet findest it not, do not grow weary of praying, but rather search what the cause may be which makes thy prayer so ineffectual, see if thou do not thy self hinder them; perhaps thou prayest to God to enable thee to conquer some sin, and yet never goest about to fight against it, never makest any resistance, but yieldest to it as often as it comes, nay, putest thy self in its way, in the road of all temptations. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and set to the doing of thy part sincerely, and then thou needest not fear but God will do his.

Petition.

For our Souls.

4. Secondly, we are to petition also for our Bodies; that is, we are to ask of God such necessaries of life, as are needful to us while we live here: But these onely in such a degree and measure as his wisdom sees best for us: We must not presume to be our own Carvers, and pray for all that wealth or greatness which our own vain hearts may perhaps desire; but onely for such a condition, in respect of outward things, as he sees may most tend to those great ends of our living here, the glorifying him, and the saving of our own Souls.

Bodies.

5. A third part of Prayer is Deprecation, that is, when we pray to God to turn away some evil from us. Now the evil may be either the evil of sin, or the evil of punishment. The evil of sin is that we are especially to pray against, most earnestly begging of God, that he will, by the power of his Grace, preserve us from falling into sin. And what ever sins they are, to which thou knowest thy self most inclined, there be particularly earnest with God to preserve thee from them. This is to be done daily, but then more especially, when we are under any present temptation, and in danger of falling into any sin; in which case we have reason to cry out as St. *Peter* did, when he found himself sinking, *Save, Lord, or I perish*; humbly beseeching him either to withdraw the temptation, or strengthen us to withstand it, neither of which we can do for our selves. *Deprecation. Of sin.*

6. Secondly, We are likewise to pray against the evil of punishment, but principally against Spiritual punishments, as the anger of God, the withdrawing of his Grace, and eternal damnation. Against these we can never pray with too much earnestness. But we may also pray against temporal punishments, that is, any outward affliction, but this with submission to God's will, according to the example of Christ, *Matth.* 26. 39. *Not as I will, but as thou wilt.* *Of Punishment.*

7. A fourth part of Prayer is Intercession, that is, praying for others. This in general we are to do for all Mankind, as well strangers as acquaintance, but more particularly those to whom we have any especial relation, either publick, as our Governours both in Church and State; or private, as Parents, Husbands, Wife, Children, Friends, &c. We are also to pray for all that are in affliction, and such particular persons as we discern especially to be so. Yea, we are to pray for those that have done us injury, those *that despitefully use and persecute us*, for it is expressly the command of Christ, *Matth.* 5. 44. and that whereof he hath likewise given us the highest example, in praying even for his very Crucifiers, *Luke* 23. 34. *Father, forgive* *Intercession.*

forgive them. For all these sorts of persons we ought to pray, and that for the very same good things we beg of God for our selves, that God would give them in their several places and callings all spiritual and temporal blessings which he sees wanting to them, and turn away from them all evil, whether of sin or punishment.

Thanksgiving. 8. The fifth part of prayer is Thanksgiving, that is, the praising and blessing God for all his mercies, whether to our own persons, and those that immediately relate to us, or to the Church and Nation whereof we are members, or yet more general to all mankind; and this for all his mercies both Spiritual and Temporal. In the Spiritual, first, for those wherein we are all in common concerned, as the giving of his Son, the sending of his Spirit, and all those means he hath used to bring sinful men unto himself. Then secondly, for those mercies we have in our own particulars received, such are the having been born within the pale of the Church, and so brought up in Christian Religion, by which we have been partakers of those precious advantages of the Word and Sacraments, and so have had, without any care or pains of ours, the means of eternal life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

Spiritual Mercies. 9. As first, God's patience and long-suffering, waiting for our Repentance, and not cutting us off in our sins. Secondly, his calls and invitations of us to that repentance, not onely outward in the Ministery of the Word, but also inward by the motions of his Spirit. But then, if thou be one that hath by the help of God's grace been wrought upon by these calls, and brought from a prophane or worldly, to a Christian course of life, thou art surely in the highest degree tied to magnifie and praise his goodness, as having received from him the greatest of mercies.

Temporal. 10. We are likewise to give thanks for Temporal blessings, whether such as concern the publick, as the prosperity of the Church or Nation, and all remarkable deliverances afforded to either; or else such as concern our particulars, such

such are all the good things of this life which we enjoy, as Health, Friends, Food, Raiment, and the like; also for those minutely preservations, whereby we are by Gods gracious providence kept from danger, and the special deliverances which God hath given us in the time of greatest perils. It will be impossible to set down the several mercies which every man receives from God, because they differ in kind and degree between one man and another. But it is sure that he which receives least, hath yet enough to employ his whole life in praises to God. And it will be very fit for every man to consider the several passages of his life, and the mercies he hath in each received, and so to gather a kind of List or Catalogue of them, at least the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God.

11. These are the several parts of Prayer, and all of them to be used both publickly and privately. The publick use of them is first, that in the Church, where all meet to joyn in those Prayers wherein they are in common concerned. And in this (where the Prayers are such as they ought to be) we should be very constant, there being an especial blessing promised to the joynt-requests of the faithful; and he that without a necessary cause absents himself from such publick Prayers, cuts himself off from the Church, which hath always been thought so unhappy a thing, that it is the greatest punishment the Governours of the Church can lay upon the worst offender; and therefore it is a strange madness for men to inflict it upon themselves. *Publick Prayers in the Church.*

12. A second sort of publick Prayer is that in a Family, where all that are Members of it joyn in their common supplications; and this also ought to be very carefully attended to, first, by the Master of the Family, who is to look that there be such Prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none, even the meanest householder, but ought to take this care. If either himself, or any of his Family can read, he may use some Prayers out *In the Family.*

of

of ſome good Book, if it be the Service-book of the Church, he makes a good choice; if they cannot read, it will then be neceſſary they ſhould be taught without book ſome form of Prayer which they may uſe in the Family, for which purpoſe again ſome of the other Prayers of the Church will be very fit, as being moſt eaſie for their memories by reaſon of their ſhortneſs, and yet containing a great deal of matter. But what choice ſoever they make of Prayers, let them be ſure to have ſome, and let no man, that profeſſes himſelf a Chriſtian, keep ſo heatheniſh a Family, as not to ſee God be daily worſhipped in it. But when the Maſter of a Family hath done his duty in this providing, it is the duty of every Member of it to make uſe of that proviſion, by being conſtant and diligent at thoſe Family Prayers.

Private Prayer.

13. Private or ſecret Prayer is that which is uſed by a man alone apart from all others, wherein we are to be more particular according to our particular needs, than in publick it is fit to be. And this of private Prayer is a duty which will not be excuſed by the performance of the other of publick. They are both required, and one muſt not be taken in exchange for the other. And who ever is diligent in publick Prayers, and yet negligent in private, it is much to be feared he rather ſeeks to approve himſelf to Men than to God, contrary to the command of our Saviour, *Matth.* 6. who enjoyns this private Prayer, this *praying to our Father in ſecret*, from whom alone we are to expect our reward, and not from the vain praiſes of men.

Frequency in prayer.

14. Now this duty of Prayer is to be often performed, by none ſeldomer than Evening and Morning, it being moſt neceſſary that we ſhould thus begin and end all our works with God, and that not onely in reſpect of the duty we owe him, but alſo in reſpect of our ſelves, who can never be either proſperous or ſafe, but by committing our ſelves to him; and therefore ſhould tremble to venture on the perils either of day or night without his ſafeguard. How much oftner this duty is to be performed, muſt be judg'd according to the buſineſs or leiſure men have: where by buſineſs, I mean not ſuch buſineſs

business as men unprofitably make to themselves, but the necessary business of a man's Calling, which with some will not afford them much time for set and solemn Prayer. But even these men may often in a day lift up their hearts to God in some short Prayers, even whilst they are at their work. As for those that have more leisure, they are in all reason to bestow more time upon this duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his sins, say, he wants leisure for Prayer; but let him now endeavour to redeem what he hath mis-spent, by imploying more of that leisure in this duty for the future. And surely if we did but rightly weigh how much it is our own advantage to perform this duty, we should think it wisdom to be as frequent as we are ordinarily seldom in it. *The advantages of prayer.*

15. For first, it is a great Honour for us poor Worms of the earth, to be allowed to speak so freely to the Majesty of Heaven. If a King should but vouchsafe to let one of his meanest Subjects talk familiarly and freely with him, it would be look'd on as a huge honour; that man, how despicable soever he were before, would then be the envy of all his neighbours, and there is little question he would be willing to take all opportunities of receiving so great a grace. But alas! this is nothing to the honour is offered us, who are allowed, nay, invited to speak to, and converse with the King of Kings; and therefore how forward should we in all reason be to it? *Honour.*

16. Secondly, It is a great Benefit, even the greatest that can be imagined: For Prayer is the instrument of fetching down all good things to us, whether spiritual or temporal; no prayer, that is qualified as it ought to be, but is sure to bring down a blessing, according to that of the Wise man, *Eccl.* 35. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the highest regard it.* You would think him a happy man, that had one certain means of helping him to what ever he wanted, though it were to cost him much pains and labour; now this happy man thou may'st be if thou wilt. Prayer is the never-failing means of bringing thee, if not all that *Benefits.*

thou

thou thinkeſt thou wanteſt, yet all that indeed thou doeſt, that is, all that God ſees fit for thee. And therefore be there never ſo much wearineſs to thy fleſh in the duty, yet conſidering in what continual want thou ſtandeſt of ſomething or other from God, it is a madneſs to let that uneaſineſs diſhearten thee, and keep thee from this ſo ſure means of ſupplying thy wants.

Pleaſantneſs.

17. But in the third place, this duty is in it ſelf ſo far from being uneaſie, that it is very pleaſant. God is the fountain of happineſs, *and at his right hand are pleaſures for evermore*, *Pſal.* 16. 11. And therefore the nearer we draw to him, the happier we muſt needs be, the very joys of Heaven ariſing from our nearneſs to God. Now in this life we have no way of drawing ſo near to him, as by this of Prayer, and therefore ſurely it is that which in it ſelf is apt to afford abundance of delight and pleaſure; if it ſeem otherwiſe to us, it is from ſome diſtemper of our own hearts, which, like a ſick palate, cannot reliſh the moſt pleaſant meat. Prayer is a pleaſant duty, but it is withall a ſpiritual one; and therefore if thy heart be carnal, if that be ſet either on the contrary pleaſures of the fleſh, or droſs of the world, no marvel then if thou taſte no pleaſure in it; if, like the *Iſraelites*, thou deſpiſe *Manna*, while thou longeſt after the fleſh-pots of *Egypt*. Therefore if thou find a wearineſs in this duty, ſuſpect thy ſelf, purge and refine thy heart from the love of all ſin, and endeavour to put it into a heavenly and ſpiritual frame, and then thou wilt find this no unpleaſant exerciſe, but full of delight and ſatisfaction. In the mean time complain not of the hardneſs of the duty, but of the untowardneſs of thy own heart.

Carnality one reaſon of its ſeeming otherwiſe.

Want of uſe, another.

18. But there may be alſo another reaſon of its ſeeming unpleaſant to us, and that is want of uſe. You know there are many things which ſeem uneaſie at the firſt trial, which yet, after we are accuſtomed to them, ſeem very delightful; and if this be thy caſe, then thou knoweſt a ready cure, *viz.* to uſe it oftner: and ſo this con-

consideration naturally enforces the exhortation, of being frequent in this duty.

19. But we are not onely to consider how often, but how well we perform it. Now to do it well, we are to respect, first, the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like: Secondly, the manner, and that must be first, in Faith; we must believe, that if we ask as we ought, God will either give us the thing we ask for, or else something which he sees better for us. And then secondly, in Humility; we must acknowledge our selves utterly unworthy of any of those good things we beg for, and therefore sue for them onely for Christ's sake. Thirdly, with attention; we must mind what we are about, and not suffer our selves to be carried away to the thought of other things. I told you at the first, that Prayer was the business of the Soul, but if our minds be wandring, it is the work onely of the tongue and lips, which make it in God's account no better than vain babling, and so will never bring a blessing on us. Nay, as *Jacob* said to his Mother, *Gen.* 27. 12. it will be more likely to bring a curse on us than a blessing, for it is a profaning one of the most solemn parts of God's service, it is a piece of hypocrisie, the *drawing near to him with our lips, when our hearts are far from him*, and a great slighting and despising that dreadful Majesty we come before; and as to our selves, it is a most ridiculous folly, that we who come to God upon such weighty errands, as are all the concernments of our souls and bodies, should in the midst forget our business, and pursue every the lightest thing, that either our own vain fancies, or the Devil, whose business it is here to hinder us, can offer to us. It is just as if a Malefactor, that comes to sue for his life to the King, should in the midst of his supplication happen to espie a Butter-flie, and then should leave his suit, and run a chase after that Butter-flie; would you not think it pity a Pardon should be cast away upon so wretchless a creature? And sure it will be as unreasonable to expect,

To ask nothing unlawful.

To ask in Faith.

In Humility.

With attention.

that God should attend and grant those suits of ours, which we do not at all consider our selves.

Helps against wandring.

This wandring in Prayer is a thing we are much concern'd to arm our selves against, it being that to which we are naturally wonderfully prone. To that end it will be necessary, first, to

Consideration of God's Majesty.

possess our hearts at our coming to Prayers with the greatness of that Majesty we are to approach; that so we may dread to be vain and trifling in

Our needs.

his presence. Secondly, we are to consider the great concernment of the things we are to ask, some whereof are such, that if we should not be heard, we were of all creatures the most miserable; and yet this wandring is the way to keep us from being heard. Thirdly, we are to beg God's aid

Prayer for God's aid.

in this particular; and therefore when thou settest to Prayer, let thy first petition be for this grace of attention.

Watchfulness.

21. Lastly, be as watchful as is possible over thy heart in time of Prayer, to keep out all wandring thoughts; or, if any have gotten in, let them not find entertainment, but as soon as ever thou discernest them, suffer them not to abide one moment, but cast them out with indignation, and beg God's pardon for them. And if thou dost thus sincerely and diligently strive against them, either God will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not prevent, but if it be through thy own negligence, thou art to expect neither, so long as that negligence continues.

With zeal.

22. In the fourth place, we must look our Prayers be with zeal and earnestness; it is not enough that we so far attend them, as barely to know what it is we say, but we must put forth all the affection and devotion of our Souls, and that according to the several parts of Prayer before-mention'd. It is not the cold faint request that will ever obtain from God, we see it will not from our selves; for if a beggar should ask relief from us, and do it in such a formful manner, that he seem'd indifferent whether he had

had it or no; we should think he had either little want, or great pride, and so have no heart to give him. Now surely the things we ask from God are so much above the rate of an ordinary Alms, that we can never expect they should be given to slight and heartless petitions. No more in like manner will our Sacrifice of Praise and Thanksgiving ever be accepted by him, if it be not offered from a heart truly affected with the sense of his mercies; it's but a kind of formal complementing, which will never be approved by him who requires the heart, and not the lip onely. And the like may be said of all the other parts of Prayer. Therefore be careful when thou drawest nigh to God in Prayer, to raise up thy Soul to the highest pitch of zeal and earnestness thou art able. And because of thy self alone thou art not able to do any thing, beseech God that he will inflame thy heart with this heavenly fire of Devotion, and when thou hast obtained it, beware that thou neither quench it by any wilful sin, nor let it go out again for want of stirring it up and employing it.

23. Fifthly, we must pray with purity, I mean, we must purge our hearts from all affections to sin. This is surely the meaning of the Apostle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in prayer*; and he there instances in one special sort of sin, Wrath, and Doubting, where by doubting is meant those unkind disputes and contentions which are so common amongst men. And surely he that cherishes that, or any other sin in his heart, can never lift up those holy hands which are required in this duty; and then sure his prayers, be they never so many or earnest, will little avail him; the Psalmist will tell him, he shall not be heard, *Psal.* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worse, that his prayers are not onely vain, but abominable, *Prov.* 15. 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our prayers turned into sin, is one of the heaviest things that can befall any man; we see it is set down in that sad Catalogue of Curses, *Psal.* 109. 7. Therefore let us not be so cruel to our selves, as to pull it upon our own heads, which we certainly do, if we offer up prayers from an impure heart. *With purity.*

To right ends.

24. In the last place we must direct our prayers to right ends, and that either in respect of the prayer it self, or the things we pray for. First, we must pray not to gain the praise of devotion amongst men, like those hypocrites, *Matth.* 6. 5. nor yet onely for company or fashion-sake to do as others do; but we must do it, first, as an act of Worship to God; secondly, as an acknowledgment, that he is that great Spring, from whence alone we expect all good things; and thirdly, to gain a supply of our own or others needs. Then in respect of the things prayed for, we must be sure to have no ill aims upon them; we must not ask that we *may consume it upon our lusts*, *James* 4. 3. as those do who pray for wealth, that they may live in riot and excess; and for power, that they may be able to mischief their enemies, and the like. But our end in all must be God's glory first, and next that, our own and others salvation; and all other things must be taken in onely as they tend to those, which they can never do if we abuse them to sin. I have now done with that first part of Worship, that of the Soul.

Bodily Worship.

25. The other is that of the Body, and that is nothing else but such humble and reverent gestures in our approaches to God, as may both express the inward reverence of our Souls, and may also pay him some Tribute from our very Bodies, with which the Apostle commands us to glorifie God, as well as with our Souls; and good reason, since he hath created and redeemed the one as well as the other. Whensoever therefore thou offerest thy prayers unto God, let it be with all lowliness as well of body as of mind, according to that of the Psalmist, *Psal.* 95. 6. *O come let us worship, let us fall down and kneel before the Lord our Maker.*

Repentance.

26. The Ninth DUTY to God is REPENTANCE: That this is a Duty to God, we are taught by the Apostle, *Acts* 20. 21. where speaking of Repentance, he styles it, *Repentance towards God.* And there is good reason this should be a duty to him, since there is no sin we commit, but is either mediately or immediately against him. For though there be sins both against our selves and our neighbours,

bours, yet they being forbidden by God, they are alſo breaches of his Commandments, and ſo ſins againſt him.

This repentance is, in ſhort, nothing but a turning from ſin to God, the caſting off all our former evils, and in ſtead thereof conſtantly practiſing all thoſe Chriſtian duties which God requireth of us. And this is ſo neceſſary a duty, that without it we certainly periſh: we have Chriſt's word for it, *Luke* 13. 5. *Except ye repent, ye ſhall all likewiſe periſh.* *A turning from ſin to God.*

27. The directions for performing the ſeveral parts of this duty have been already given in the preparation to the Lord's Supper, and thither I refer the Reader. Onely I ſhall here mind him, that it is not to be look'd upon as a duty to be practiſed onely at the time of receiving the Sacrament. For this being the onely remedy againſt the poiſon of ſin, we muſt renew it as often as we repeat our ſins, that is, daily. I mean, we muſt every day repent of the ſins of that day. For what Chriſt ſaith of other evils, is true alſo of this, *Sufficient to the day is the evil thereof*; we have ſins enough of each day to exerciſe a daily repentance, and therefore every man muſt thus daily call himſelf to account. *Times for this duty.* *Daily.*

28. But as it is in accounts, they who conſtantly ſet down their daily expences, have yet ſome ſet times of caſting up the whole ſum, as at the end of the week or month; ſo ſhould it alſo be here, we ſhould ſet aſide ſome time to humble our ſelves ſolemnly before God for the ſins, not of that day onely, but of our whole lives; and the frequenter theſe times are, the better; for the oftner we thus caſt up our accounts with God, and ſee what vaſt debts we are run in to him, the more humbly ſhall we think of our ſelves, and the more ſhall thirſt after his mercy, which two are the ſpecial things that muſt qualifie us for his pardon. He therefore that can aſſign himſelf one day in the week for this purpoſe, will take a thriving courſe for his Soul: Or if any man's ſtate of life be ſo buſie, as not to afford him time to do it ſo often, let him yet come as near to that frequency as is poſſible for him; *At ſet times.*

him; remembring always, that none of his worldly employments can bring him in near so gainful a return as this spiritual one will do; and therefore 'tis very ill husbandry to pursue them to the neglect of this.

In the time of affliction.

29. Besides these constant times, there are likewise occasional times for the performance of this duty; such especially are the times of calamity and affliction, for when any such befalls us, we are to look on it as a message sent from Heaven to call us to this duty, and therefore must never neglect it when we are thus summoned to it, lest we be of the number of those who *despise the chastisements of the Lord, Heb.* 12. 5.

At death.

30. There is yet another time of repentance, which, in the practice of men, hath gotten away the custom from all those, and that is the time of death, which, it is true, is a time very fit to renew our repentance, but sure not proper to begin it, and it is a most desperate madness for men to defer it till then: for, to say the mildest of it, it is the venturing our Souls upon such miserable uncertainties, as no wise man would trust with any thing of the least value.

The danger of deferring it till then.

For first, I would ask any man that means to repent at his death, how he knows he shall have an hours time for it? Do we not daily see men snatch'd away in a moment? and who can tell that it shall not be his own case? But secondly, suppose he have a more leisurely death, that some disease give him warning of its approach, yet perhaps he will not understand that warning, but will still flatter himself, as very often sick people do, with hopes of life to the last; and so his death may be sudden to him, though it comes by never so slow degrees. But again, thirdly, if he do discern his danger, yet how is he sure he shall then be able to repent? Repentance is a grace of God, not at our command; and it is just and usual with God, when men have a long time refused and rejected that Grace, resisted all his calls and invitations to conversion and amendment, to give them over at last to the hardness of their own hearts, and not to afford them any more of that Grace they have so despised. Yet suppose, in the fourth

place,

place, that God in his infinite patience should still continue the offer of that grace to thee, yet thou that hast resisted, it may be thirty, or forty, or fifty years together, how knowest thou, that thou shalt put off that habit of resistance upon a sudden, and make use of the grace afforded? it is sure thou hast many more advantages towards the doing it now, than thou wilt have then.

The disadvantages of a death-bed repentance.

31. For first, the longer sin hath kept possession of the heart, the harder it will be to drive it out. It is true, if repentance were nothing but a present ceasing from the acts of sin, the death-bed were fittest for it, for then we are disabled from committing most sins; but I have formerly shewed you, repentance contains much more than so, there must be in it a sincere hatred of sin, and love of God. Now how unlikely is it, that he which hath all his life loved sin, cherish'd it in his bosom, and on the contrary abhorred God and goodness, should in an instant quite change his affections, hate the sin he loved, and love God and goodness, which before he utterly hated?

The custom of sin.

32. And secondly, the bodily pains that attend a death-bed, will distract thee, and make thee unable to attend the work of repentance, which is a business of such weight and difficulty, as will employ all our powers, even when they are at the freshest.

Bodily pains.

33. Consider those disadvantages thou must then struggle with, and then tell me what hope there is thou shalt then do that, which now upon much easier terms thou wilt not. But, in the third place, there is a danger behind beyond all these, and that is, that the repentance which death drives a man to, will not be a true repentance; for in such a case it is plain, it is onely the fear of Hell puts him on it, which though it may be a good beginning, where there is time after to perfect it, yet where it goes alone, it can never avail for salvation. Now that death-bed repentances are often onely of this sort, is too likely, when it is observed, that many men,

Danger of unsincerity.

who have ſeemed to repent when they have thought death approaching, have yet, after it hath pleaſed God to reſtore them to health, been as wicked (perhaps worſe) as ever they were before; which ſhews plainly, that there was no real change in them; and then ſurely, had ſuch a man died in that ſeeming repentance, God, *who tries the heart*, would not have accepted it, which he ſaw was unſincere. When all theſe dangers are laid together, it will ſurely appear a moſt deſperate adventure for any man to truſt to a death-bed repentance. Nor is it ever the leſs for that example of the penitent Thief, *Luke* 23. 43. which is by many ſo much depended on; for it is ſure, his caſe and ours differ widely; he had never heard of Chriſt before, and ſo more could not be expected of him, than to embrace him as ſoon as he was tendered to him: but we have had him offered, nay, preſt upon us from our Cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raiſed onely from a ſingle example, and another we find not in the whole Bible. The *Iſraelites*, we read, were *fed with Manna from Heaven*, but would you not think him ſtark mad, that ſhould, out of expectation of the like, neglect to provide himſelf any food? yet it is full as reaſonable to depend upon this example as the other. I conclude all in the words of the Wiſe man, *Eccleſ.* 12. 1. *Remember thy Creator in the days of thy youth, before the evil days come.*

Faſting.

34. To this duty of Repentance, Faſting is very proper to be annexed; the Scripture uſually joyns them together. Among the *Jews*, the great day of Attonement was to be kept with Faſting, as you may ſee by comparing *Levit.* 16. 31. with *Iſa.* 58. 5. and this by God's eſpecial appointment. And in the Prophets, when the People are called on to repent and humble themſelves, they are alſo called on to faſt. Thus it is, *Joel* 2. 12. *Therefore now thus ſaith the Lord, Turn ye unto me with all your hearts, with faſting and with weeping, &c.* Yea, ſo proper hath faſting been accounted to humiliation, that we ſee even wicked *Ahab* would not omit it in his, 2 *King.* 21. 27. nor the Heathen *Ninivites* in theirs, *Jonah* 3. 5. Nor is it leſs fit or leſs acceptable ſince Chriſt, than it was before him; for we

ſee,

see, he supposes it as a duty sometimes to be performed, when he gives directions to avoid vain-glory in it, *Matth.* 6. 6. and also assures us, that if it be performed as it ought, not to please Men but God, it will surely be rewarded by him. And accordingly we find it practised by the Saints, *Luke* 3. 27. *Anna served God with fasting and prayer*: Where it is observable, that it is reckoned as a service of God, fit to be joyned with prayers. And the Christians of the first times were generally very frequent in the practice of it. Now though fasting be especially proper to a time of humiliation, yet is it not so restrained to it, but it may be seasonable, whensoever we have any extraordinary thing to request from God. Thus when *Esther* was to endeavour the deliverance of her People from destruction, she and all the *Jews* kept a solemn Fast, *Esth.* 4. 16. and thus when *Paul* and *Barnabas* were to be ordained Apostles, there was fasting joyned to prayer, *Acts* 13. 3. And so it will be very fit for us, whensoever we have need of any extraordinary directions, or assistance from God, whether concerning our temporal or spiritual concernments, thus to quicken our prayers by fasting. But above all occasions, this of humiliation seems most to require it; for besides the advantages of kindling our zeal, which is never more necessary than when we beg for pardon of sins, fasting carries in it somewhat of revenge, which is reckoned as a special part of repentance, 2 *Cor.* 7. 11. for by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of punishment upon our selves for our former excesses, or what ever other sins we at that time accuse our selves of; which is a proper effect of that indignation which every sinner ought to have against himself. And truly he that is so tender of himself, that he can never find in his heart so much as to miss a meal, by way of punishment for his faults, shews he is not much fall'n out with himself for committing them, and so wants that indignation which the Apostle in the forenamed Texts mentions as a part of true repentance.

Fasting a revenge upon our selves.

35. There is no doubt but such holy revenges upon our selves for sins are very acceptable to God;

Such revenges acceptable with God.

yet we must not think that either those, or any thing else we can do, can make satisfaction for our offences, for that, nothing but the Blood of Christ can do. And therefore on that, and not on any of our performances, we must depend for pardon. Yet since that blood shall never be applied to any but penitent sinners, we are as much concern'd to bring forth all the fruits of repentante, as if our hopes depended upon them onely.

Yet no satisfaction for sins.

36. How often this duty of fasting is to be performed, we have no direction in Scripture, that must be allotted by mens own piety, according as their health or other considerations will allow. But as it is in humiliation, the frequenter returns we have of set-times for it, the better; so it is likewise in fasting, the oftner, the better, so it be not hurtful either to our healths, or to some other duty required of us. Nay perhaps, fasting may help some men to more of those times for humiliation, than they would otherwise gain. For perhaps there are some, who cannot, without a manifest hinderance to their Calling, allow a whole day to that work, yet such an one may at least afford that time he would otherwise spend in eating. And so fasting will be doubly useful towards such a man's humiliation, both by helping him in the duty, and gaining him time for it.

Times of fasting.

37. I have now gone through the first branch of our Duty to God, to wit, the acknowledging him for our God. The second is, the having no other. Of which I need say little, as it is a forbidding of that grosser sort of Heathenish Idolatry, the worshipping of Idols, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Onely I must say, That to pay Divine Worship to any Creature, be it Saint or Angel, yea, or the Image of Christ himself, is a transgression against this second Branch of our duty to God, it being the imparting that to a Creature which is due onely to God, and therefore is strictly to be abstained from.

Second branch of our duty to God.

38. But

38. But there is another ſort of Idolatry of which we are generally guilty, and that is, when we pay thoſe Affections of Love, Fear, Truſt, and the like, to any Creature in a higher degree than we do to God; for that is the ſetting up that thing, whatſoever it is, for our God. And this inward kind of Idolatry is that which provokes God to jealouſie, as well as the outward of worſhipping an Idol. I might enlarge much upon this, but becauſe ſome ſeverals of it have been touch'd on in the former diſcourſe, I ſuppoſe it needleſs; and therefore ſhall now proceed to the ſecond Head of DUTY, that to our *SELVES*. *Inward idolatry.*

SUNDAY

SUNDAY VI.

Duty to our Selves; of Sobriety; of Humility; the great ſin of Pride; of Vain-glory, the danger, folly; the Means to prevent it: Of Meekneſs, &c.

Sect. 1. *Duty to our ſelves.*

THis DUTY to our SELVES is, by S. *Paul*, in the fore-mentioned Text, *Tit.* 2. 12. ſumm'd up in this one word, *Soberly*. Now by [*Soberly*] is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you, what are the particulars of this ſobriety: and that, firſt, in reſpect of the Soul; ſecondly, in reſpect of the Body. The ſobriety of the Soul ſtands in right governing its paſſions and affections; and to that are many vertues required. I ſhall give you the particulars of them.

Humility.

2. The firſt of them is Humility, which may well have the prime place, not onely in reſpect of the excellency of the Virtue, but alſo of its uſefulneſs towards the obtaining of all the reſt. This being the foundation on which all others muſt be built; and he that hopes to gain them without this, will prove but like that fooliſh Builder Chriſt ſpeaks of, *Luke* 6. 49. *who built his houſe on the ſand.* Of the humility towards God I have already ſpoken, and ſhewed the neceſſity of it. I am now to ſpeak of humility as it concerns our ſelves, which will be found to be no leſs neceſſary than the former.

3. This Humility is of two ſorts; the firſt is, The having a mean and low opinion of our ſelves. The ſecond is, The being content, that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vain-glory. And that both theſe are abſolutely neceſſary to Chriſtians,

ſtians, I am now to ſhew you; which will, I conceive, beſt be done, by laying before you, firſt, the ſin; ſecondly, the danger; thirdly, the contrary vices.

The great ſin of Pride.

4. And firſt, for Pride; the ſin of it is ſo great, that it caſt the Angels out of Heaven, and therefore if we may judge of ſin by the puniſhment, it was not onely the firſt, but the greateſt ſin that ever the Devil himſelf hath been guilty of: But we need no better proof of the heinouſneſs of it, than the extreme hatefulneſs of it to God, which beſides that inſtance of his puniſhing the Devil, we may frequently find in the Scriptures: *Prov.* 16. 5. *Every one that is proud in heart, is an abomination to the Lord.* And again, *chap.* 6. 16. where there is mention of ſeveral things the Lord hates, a proud look is ſet as the firſt of them. So *James* 4. 7. *God reſiſteth the proud*; and divers other Texts there are to the ſame purpoſe, which ſhews the great hatred God bears to this ſin of Pride. Now ſince it is certain, God, who is all goodneſs, hates nothing but as it is evil, it muſt needs follow, that where God hates in ſo great a degree, there muſt be a great degree of evil.

The Danger. Drawing in to other ſins.

5. But ſecondly, PRIDE is not onely very ſinful, but very dangerous; and that, firſt, in reſpect of drawing us to other ſins; ſecondly, of betraying us to puniſhments. Firſt, pride draws us to other ſins, wherein it ſhews it ſelf indeed to be the direct contrary to humility; for as that is the root of all virtue, ſo is this of all vice. For he that is proud, ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other Rules or Laws than what he makes to himſelf. *The ungodly*, ſays the Pſalmiſt, *is ſo proud, that he careth not for God, Pſal.* 10. 4. where you ſee, it is his pride that makes him deſpiſe God. And when a man is once come to that, he is prepared for the commiſſion of all ſins. I might inſtance in a multitude of particular ſins that naturally flow from this of pride; as firſt, Anger, which the Wiſe man ſets as the effect of pride, *Prov.* 21. 24. calling it *proud wrath*. Secondly, ſtrife and contention, which he again notes to be the off-ſpring of pride, *Prov.* 30. 10. *Only by pride cometh contention.* And both theſe

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are indeed most natural effects of pride; for he that thinks very highly of himself, expects much submission and observance from others, and therefore cannot but rage and quarrel when ever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root; I shall name but one more, and that is, that pride not onely betrays us to many sins, but also makes them incurable in us, for it hinders the working of all remedies.

Frustrating of remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side God use him more sharply, and lay afflictions and punishments upon him, those in a proud heart work nothing but murmurings and hating of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of correction or exhortation. Corrections from man will sure never work more on a proud heart, than those from God; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little; for let a proud man be admonished, though never so mildly and lovingly, he looks on it as a disgrace; and therefore instead of confessing or amending the fault, he falls to reproaching his reprover as an over-busie or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be concluded in a most dangerous estate.

Betraying to punishment.

7. But besides this danger of sin, I told you there was another, that of punishment; and of this there will need little proof, when it is considered, that God is the proud man's profess'd enemy, that he hates and resists him, as appeared in the Texts fore cited; and then there can be little doubt, that he which hath so mighty

mighty an adverſary ſhall be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs to mention ſome of thoſe Texts which particularly threaten this ſin, as *Prov.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall.* Again, *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord; though hand joyn in hand, yet they ſhall not go unpuniſhed.* The decree it ſeems is unalterable, and what ever endeavours are uſed to preſerve the proud man, they are but vain, for he *ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzar, Dan.* 4. who, though a King, the greateſt in the world, yet for his pride was driven from among men to dwell and feed with beaſts. And it is moſt frequently ſeen, that this ſin meets with very extraordinary judgments even in this life; but if it ſhould not, let not the proud man think that he hath eſcaped God's vengeance, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this ſin, but caſt them into Hell, let no man hope to ſpeed better.

8. In the third place I am to ſhew you the great folly of this ſin; and to do that, it will be neceſſary to conſider the ſeveral things whereof men uſe to be proud; they are of three ſorts, either thoſe which we call the goods of Nature, or the goods of Fortune, or the goods of Grace. *The folly.*

9. By the goods of Nature I mean Beauty, Strength, Wit, and the like; and the being proud of any of theſe is a huge folly. For firſt, we are very apt to miſtake and think our ſelves handſome, or witty, when we are not; and there cannot be a more ridiculous folly than to be proud of what we have not, and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe, and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpicable amongſt all men, than a proud fool; yet no man that entertains high opinions of his own wit, but is in danger to be thus deceived, a mans own judgment of himſelf being of all others the leaſt to be truſted. But ſecondly, ſuppoſe we be not out in our judging, yet what is there in any of theſe natural endowments which is worth the being proud, theſe *In reſpect of the goods of Nature.*

there being ſcare any of them which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the Lilly, and the redneſs of the Roſe, exceed the white and red of the faireſt face? What a multitude of Creatures is there, that far ſurpaſs Man in ſtrength and ſwiftneſs? and divers others there are, which as far as concerns any uſeful end of their, act much more wiſely than moſt of us, and are therefore oftentimes in Scripture propoſed to us by way of example. It is therefore ſurely great unreaſonableneſs for us to think highly of our ſelves for ſuch things as are common to us with Beaſts and Plants. But thirdly, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and loſt by ſundry means; a phrenzy will deſtroy the rareſt wit, a ſickneſs decay the freſheſt beauty, the greateſt ſtrength; or however, old age will be ſure to do all. And therefore to be proud of them is again a folly in this reſpect. But laſtly, what ever they are, we gave them not to our ſelves. No man can think he did any thing towards the procuring his natural beauty or wit, and ſo can with no reaſon value himſelf for them.

The goods of Fortune.

10. In the ſecond place, the folly is as great to be proud of the goods of Fortune; by them I mean Wealth, and Honour, and the like; for it is ſure, they add nothing of true worth to the man, ſomewhat of outward pomp and bravery they may help him to, but that makes no change in the perſon. You may load an Aſs with Money, or deck him with rich Trappings, yet ſtill you will not make him a whit the nobler kind of Beaſt by either of them. Then ſecondly, theſe are things we have no hold of, they vaniſh many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all but as Stewards, to lay out for our Maſters uſe, and therefore ſhould rather think how to make our accounts, than pride our ſelves in our receipts. Laſtly, what ever of theſe we have, they as well as the former are not owing to our ſelves; but if they be lawfully gotten, we owe them onely to God, who's bleſſing it is that

that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon such terms, that we have very little reason to brag of them. And thus you see in these several respects, the folly of this second sort of pride.

11. The third is that of the goods of Grace; that is, any virtue a man hath. And here I cannot say, but the things are very valuable, they being infinitely more precious than all the world; yet nevertheless, this is of all the rest the highest folly: and that not onely in the foregoing respect, that we help not our selves to it, Grace being above all things most immediately God's work in us, but especially in this, that the being proud of Grace, is the sure way to lose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the Parable, *Matth.* 25. 28. the Talent was taken from him who had onely put it to no use at all, how shall he hope to have it continued to him that hath put it to so ill, that instead of trading with it for God, hath trafficked with it for Satan? And as he will lose the grace for the future, so he will lose all the reward of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembred to his reward. And this proves it to be a most wretched folly to be proud of grace: It is like that of children, that pull those things in pieces they are most fond of, but yet much worse than that of theirs, for we not onely lose the thing, (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckon'd for in the next World as the abuse of Grace: and certainly there can be no greater abuse of it, than to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud, to magnifie God, not our selves. *The goods of Grace.*

12. Having shewed you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will first be useful to consider what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep and irrecon- *Means of Humility.*

irreconcileable hatred of the ſin. Secondly, to be very watchful over thine own heart, that it cheriſh not any beginnings of it, never ſuffer it to feed on the fancy of thine own worth, but when ever any ſuch thought ariſes, beat it down immediately with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. Thirdly, never to compare thy ſelf with thoſe thou thinkeſt more fooliſh or wicked than thy ſelf, that ſo thou may'ſt, like the *Phariſee*, *Luke* 16. 11. extol thy ſelf for being better; but if thou wilt compare, do it with the wiſe and godly, and then thou wilt find thou comeſt ſo far ſhort, as may help to pull down thy high eſteem of thy ſelf. Laſtly, to be very earneſt in prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in ſpirit*, *Matth.* 5. 3. to whom the bleſſing even of Heaven it ſelf is promiſed.

13. The ſecond contrary to humility I told you was Vain-glory; that is, a great thirſt after the praiſe of men. And firſt, that this is a ſin, I need prove no otherwiſe than by the words of our Saviour, *John* 5. 44 *How can ye believe, that receive honour one of another?* Where it appears, that it is not onely a ſin, but ſuch a one as hinders the receiving of Chriſt into the heart, for ſo believing there ſignifies. This then in the ſecond place ſhews you likewiſe the great dangerouſneſs of this ſin, for if it be that which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. But beſides the authority of this Text, common experience ſhews, that where-ever this ſin hath poſſeſſion, it endangers men to fall into any other: For he that ſo conſiders the praiſe of men, that he muſt at no hand part with it, when ever the greateſt ſins come to be in faſhion and credit (as God knows many are now adays) he will be ſure to commit them, rather than run the diſgrace of being too ſingle and preciſe. I doubt there are many Conſciences can witneſs the truth of this, ſo that I need ſay no more to prove the danger of

Vain-glory.

The ſin.

The danger.

14. The third thing I am to shew, is the folly of it; and that will appear, first, by considering what it is we thus hunt after, nothing but a little air, a blast, the breath of men, it brings us in nothing of real advantage; for I am made never the wiser nor the better for a mans saying, I am wise and good. Besides, if I am commended, it must be either before my face, or behind my back: If the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange folly thus to pursue what is so utterly gainless. But secondly, it is not onely gainless, but painful and uneasie also. He that eagerly seeks praise, is not at all master of himself, but must suit all his actions to that end, and in stead of doing what his own reason and conscience (nay, perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in commendations, and so enslave himself to every one that hath but a tongue to commend him. Nay, there is yet a further uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no man's lot more often than the vainglorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had so much of this, upon *Absalom*'s despising his counsel, that he chose to rid himself of it by hanging himself. And sure this painfulness that thus attends this sin, is sufficient proof of the folly of it. Yet this is not all, it is yet further very hurtful; for if this vain glory be concerning any good or Christian action, it destroys all the fruit of it: He that prays, or gives alms to be seen of men, *Matth.* 6. 2. must take that as his reward; *Verily I say unto you, they have their reward*; they must expect none from God, but the portion of those Hypocrites, that *love the praise of men more than the praise of God.* And this is a miserable folly to make such an exchange: It is like the Dog in the Fable, who seeing in the water the shadow of that meat he held

The folly.

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in his mouth, catch'd at the ſhadow, and ſo let go his meat. Such dogs, ſuch unreaſonable creatures are we, when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not onely loſe thoſe eternal joys, but procure to our ſelves the contrary eternal miſeries, which is ſure the higheſt pitch of folly and madneſs. But if the vain glory be not concerning any virtuous action, but onely ſome indifferent thing, yet even there alſo it is very hurtful; for vain-glory is a ſin, that whereſoever it is placed, endangers our eternal eſtate, which is the greateſt of all miſchiefs. And even for the preſent 'tis obſervable, that of all other ſins, it ſtands the moſt in its own light, hinders it ſelf of that very thing it purſues. For there are very few that thus hunt after praiſe, but they are diſcerned to do ſo, and that is ſure to eclipſe what ever praiſe-worthy thing they do, and brings ſcorn upon them inſtead of reputation. And then certainly we may juſtly condemn this ſin of folly, which is ſo ill a manager even of its own deſign.

Helps againſt vain-glory.

15. You have ſeen how wretched a thing this vain-glory is in theſe ſeveral reſpects, the ſerious conſideration whereof may be one good means to ſubdue it; to which it will be neceſſary to add, firſt, a great watchfulneſs over thy ſelf; obſerve narrowly whether in any Chriſtian duty thou at all conſidereſt the praiſe of men, or even in the moſt indifferent action, look whether thou have not too eager a deſire of it; and if thou findeſt thy ſelf inclined that way, have a very ſtrict eye upon it, and where-ever thou findeſt it ſtirring, check and reſiſt it, ſuffer it not to be the end of thy actions: but in all matters of Religion, let thy Duty be the Motive; in all indifferent things of common life, let Reaſon direct thee: and though thou may'ſt ſo far conſider in thoſe things the opinion of men, as to obſerve the Rules of common decency, yet never think any praiſe that comes in to thee from any thing of that kind worth the contriving for. Secondly, ſet up to thy ſelf another aim, *viz.* that of pleaſing God; let that be thy enquiry when thou goeſt about any thing, whether it be approved by him; and then thou wilt not be at leiſure to conſider what praiſe it will bring thee from

from men. And ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, than man, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his onely care. Thirdly, if at any time thou art praiſed, do not be much over-joyed with it, nor think a jot the better of thy ſelf; but if it be vertue thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee. If it be ſome indifferent action, then remember that it cannot deſerve praiſe, as having no goodneſs in it. But if it be a bad one, (as amongſt men, ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling inſtead of rejoycing, for then that woe of our Saviours belongs to thee, *Luke* 6. 26. *Wo unto you when men ſpeak well of you, for ſo did their fathers to the falſe prophets.* And there is not a greater ſign of a hardned heart, than when men can make their ſins the matter of their glory. In the laſt place, let thy prayers aſſiſt in the fight with this corruption.

Meekneſs.

16. A ſecond VIRTUE is MEEKNESS, that is, a calmneſs and quietneſs of ſpirit, contrary to the rages and impatiencies of anger. This Virtue may be exerciſed, either in reſpect of God, or his Neighbour. That towards God I have already ſpoken of, under the Head of Humility; and that towards our Neighbour, I ſhall hereafter. All I have here to ſay of it, is, How it becomes a Duty to our ſelves: That it does, in reſpect of the great advantage we reap by it, which in meer kindneſs to our ſelves we are to look after. And to prove that it brings us this great advantage, I need ſay no more, but that this meekneſs is that to which Chriſt hath pronounced a bleſſing, *Matth.* 5. 5. *Bleſſed are the meek*; and not onely in the next World, but even in this too, *they ſhall inherit the earth.* Indeed none but the meek perſon hath the true enjoyment of any thing in the World; for the angry and impatient are like ſick people, who, we uſe to ſay, cannot enjoy the greateſt proſperities: For let things be never ſo fair without, they will

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will raiſe ſtorms within their own breaſts. And ſurely who ever hath, either in himſelf, or others, obſerved the great uneaſineſs of this paſſion of anger, cannot chuſe but think meekneſs a moſt pleaſant thing.

17. Beſides, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt; *Learn of me*, ſaith he, *for I am meek and lowly in heart*, Matth. 11. 28. It is alſo that whereby we conquer our ſelves, overcome our own unruly paſſions, which of all victories is the greateſt and moſt noble. Laſtly, it is that which makes us behave our ſelves like men, whereas anger gives us the fierceneſs and wildneſs of ſavage beaſts. And accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage, as they would a furious beaſt.

18. Farther yet, meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a man wholly out of his own power, and makes him do ſuch things as himſelf in his ſober temper abhors: How many men have done thoſe things in their rage, which they have repented all their lives after? And therefore ſurely as much as a man is more honourable than a beaſt, a ſober man than a mad man; ſo much hath this vertue of Meekneſs the advantage of Honour above the contrary vice of Anger.

19. Again, meekneſs makes any condition tolerable and eaſie to be endured. He that meekly bears any ſuffering, takes off the edge of it, that it cannot wound him; whereas he that frets and rages at it, whets it, and makes it much ſharper than it would be; nay, in ſome caſes makes that ſo, which would not elſe be ſo at all: As particularly in the caſe of reproachful words, which in themſelves can do us no harm, they neither hurt our bodies, nor leſſen our eſtates; the onely miſchief they can do us, is to make us angry, and then our anger may do us many more; whereas he that meekly paſſes them by, is never the worſe for them, nay, the better, for he ſhall be rewarded by God for that patience. Much more might be ſaid to recommend this Virtue to us, in reſpect of our own preſent advantage, but I ſuppoſe this may ſuffice to perſwade men to eſteem of it. The harder matter

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will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural conſtitutions, and the like; yet ſure there is no man of ſo cholerick a temper, but if he did heartily ſet about it, would find it were not impoſſible in ſome good meaſure to ſubdue it; but then he muſt be diligent in uſing means to that end. Divers of theſe means there are, I ſhall mention ſome few.

Means of obtaining it.

20. As firſt, the imprinting deep in our minds the lovelineſs and benefits of meekneſs, together with the uglineſs and miſchiefs of anger. Secondly, to ſet before us the example of Chriſt, who endured all reproaches, yea, torments, with perfect patience; that *was led as a ſheep to the ſlaughter, Iſa.* 53. 7. That *when he was reviled, reviled not again; when he ſuffered, threatned not*; 1 *Pet.* 2. 23. And if he, the Lord of glory, ſuffered thus meekly and unjuſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, to be very watchful to prevent the very firſt beginnings of anger, and to that purpoſe to mortifie all inward peeviſhneſs and frowardneſs of mind, which is a ſin in it ſelf, though it proceed no further, but will alſo be ſure, if it be cheriſhed, to break out into open effects of anger. Therefore when ever thou findeſt the leaſt ariſing of it within thee, make as much haſte to check it as thou wouldeſt to quench a fire in thy houſe, but be ſure thou bring no fuel to it, by entertaining any thoughts that may increaſe it: And at ſuch time eſpecially keep a moſt ſtrict watch over thy tongue, that it break not out into any angry ſpeeches, for that breath will fan the fire, not onely in thine adverſary, but thy ſelf too; therefore though thy heart be hot within, ſtifle the flame, and let it not break out; and the greater the temptation is, the more earneſtly lift up thy heart to God to aſſiſt thee to overcome it. Fourthly, often remember how great puniſhments thy ſins have deſerved, and then, whether thy ſufferings be from God or man, thou wilt acknowledge them to be far ſhort of what is due to thee, and therefore wilt be aſhamed to be impatient at them.

Consideration.

21. The third Vertue is CONSIDERATION, and this in a most special manner we owe to our Souls. For without it, we shall, as rash unadvised people use to do, rush them into infinite perils. Now this Consideration is either of our State, or of our Actions. By our State, I mean, what our condition is to God-ward, whether it be such that we may reasonably conclude our selves in his favour. This it much concerns us to consider and examine, and that not by those easie Rules men are apt to frame to themselves, as, Whether they believe that Christ died for their sins; That they are of the number of the Elect, and shall certainly be saved. If these and the like were all that were required to put us into God's favour, none but some melancholy persons could ever be out of it, for we are apt enough generally to believe comfortably of our selves. But the Rules God hath given us in his Word, are those by which we must be tried at the last day, and therefore are certainly the onely safe ones by which to try our selves now. And the sum of those are, That whosoever continues in any one wilful sin, is not in his favour, nor can, if he so die, hope for any mercy at his hand.

Of our State.

The Rule by which to try our State.

22. Now it is highly necessary we should consider what our condition is in this respect: For since our life is nothing but a puff of breath in our nostrils, which may, for ought we know, be taken from us the next minute, it nearly concerns us to know how we are provided for another World, that so in case we want at present that Oyl in our Lamps, wherewith we are to meet the Bride-groom, *Matth.* 25. 8. we may timely get it, and not for want of it be ever shut out, like the foolish Virgins, from his presence. The neglect of this consideration hath undone many Souls, some by too easie a belief, that they were not in a good condition, without considering and trying themselves by the fore going Rule, but presuming either upon some slight outward performances, or upon such a false

The danger of inconsideration.

false faith as I even now described; others, by the wretched careless going on, without so much as asking themselves what their condition is, but hope they should do as well as their Neighbours, and so never enquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate: yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the end: But in this far weightier matter, we can generally be thus improvident.

Our actions.

23. The second thing we are to consider, is our actions, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but first, to advise with our consciences, whether this be lawful to be done; for he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly, and be assured of the lawfulness of the thing before thou venturest to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; a rash man we look upon as the next degree to a fool. And yet it is sure, there is not so much need of looking about us in any thing, as in what concerns our Souls, and that not onely in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

Before we do them.

After they are done.

24. Secondly, we are to consider the actions when they are past also; that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary, whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a good conscience, and that comfort again encourageth us to go on in the like: and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine

them, for without this, it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one wickedness to another, which is the greatest curse any man can lie under.

Frequency of consideration.

25. The oftner therefore we use this consideration, the better, for the less likely it is that any of our sins shall escape our knowledge. It is much to be wish'd that every man should thus every night try the actions of the day, that so, if he have done any thing amiss, he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg God's pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of the sin. And surely who ever means to take an account of himself at all, will find this the easier course; it being much easier to do it so a little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be considered,

Danger of omitting it.

that every wilful sin must have a particular repentance before it can be pardoned, me-thinks men should tremble to sleep without that repentance; for what assurance hath any man that lies down in his bed, that he shall ever rise again? and then how dangerous is the condition of that man that sleeps in an unrepented sin? The weighing of these several Motives may be a means, by God's blessing, to bring us to the practice of this duty of Consideration in all the parts of it

SUNDAY

SUNDAY VII.

Of Contentedneſs, and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envy. Helps to Contentedneſs; Of Duties which concern our Bodies; Of Chaſtity, &c. Helps to it; Of Temperance.

Sect. 1. THe fourth VIRTUE is CONTENTEDNESS, and this ſurely is a Duty we muſt owe to our ſelves, it being that, without which it is impoſſible to be happy. This Contentedneſs is a well-pleaſedneſs with that condition, what ever it is, that God hath placed us in, not murmuring and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withall how pleaſant a Virtue this is, may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart, it ſubdues not onely ſome ſuch ſingle ſin, but a cluſter of them together. *Contentedneſs.*

2. And firſt, it is contrary to all murmuring in general, which is a ſin moſt hateful to God, as may appear by his ſharp puniſhmment of it on the *Iſraelites* in the Wilderneſs, as you may read in ſeveral places in the Book of *Exodus* and *Numbers*. And ſurely it is alſo very painful and uneaſie to a mans ſelf; for it, as the Pſalmiſt ſaith, it be *a joyful and pleaſant thing to be thankful*, we may, by the Rule of Contraries conclude, it is a ſad and unpleaſant thing to be murmuring, and, I doubt not, every man's own experience will confirm the truth of it. *Contrary to murmuring.*

To Ambition.

3. Secondly, it is contrary to Ambition: the ambitious man is always disliking his present condition, and that makes him so greedily to seek a higher; whereas he that is content with his own, lies quite out of the road of this temptation. Now ambition is not onely a great sin in it self, but it puts men upon any other: there is nothing so horrid, which a man that eagerly seeks greatness will stick at; lying, perjury, murther, or any thing will down with him, if they seem to tend to his advancement; and the uneasiness of it is answerable to the sin. This none can doubt of, that considers what a multitude of fears and jealousies, cares and distractions there are, that attend ambition in its progress, besides the great and publick ruines that usually befall it in the end. And therefore sure Contentedness is, in this respect, as well a Happiness as a Virtue.

To Covetousness.

4. Thirdly, it is contrary to Covetousness; this the Apostle witnesseth, *Heb.* 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have*: Where you see, contentedness is set as the direct contrary to covetousness. But of this, there needs not other proof than common experience; for we see, the covetous man never thinks he hath enough, and therefore can never be content; for no man can be said to be so, that thirsts after any thing he hath not. Now that you may see how excellent and necessary a virtue this is, that secures us against covetousness, it will not be amiss a little to consider the nature of that sin.

Covetousness contrary to our Duty to God.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean, those three great Duties, to God, to our selves, to our Neighbour. First, it is so contrary to our duty to God, that Christ himself tells us, *Luke* 16. 13. *We cannot serve God and Mammon*: he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the covetous man's practice, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come

come in his way, Prayer and all duties of Religion muſt be neglected to attend it. Nay, when the committing the greateſt ſin againſt God may be either likely to get or ſave him ought, his love of wealth quickly perſwades him to commit it.

To our ſelves.

6. Secondly, it is contrary to the duty we owe to our ſelves, and that both in reſpect of our Souls and Bodies. The covetous man deſpiſes his Soul, ſells that to eternal deſtruction for a little pelf: for ſo every man does that by any unlawful means ſeeks to enrich himſelf; nay, though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, that *he ſhall not enter into the kingdom of God*, 1 *Cor.* 6. 10. Nor doth he onely offend againſt his Soul, but his Body too; for he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich Miſers, that I need not prove it to you.

To our Neighbours.

17. In the third place, Covetouſneſs is contrary to the duty we owe to our Neighbours, and that in both the parts of it, Juſtice and Charity. He that loves money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf: and from hence ſpring thoſe many tricks of deceit and couſenage ſo common in the world. As for Charity, that is never to be hoped for from a covetous man, who dreads the leſſening of his own heaps more than the ſtarving of his poor Brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 *Tim.* 6. 10. *The love of money is the root of all evil.* And it is not much leſs uneaſie than wicked; for between the care of getting, and the fear of loſing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he tenders his happineſs either in this World or the next, to guard himſelf againſt this ſin, which he can no way do, but by poſſeſſing his heart with this virtue of contentedneſs.

Contentedneſs contrary to envy.

8. In the fourth place, it is contrary to envy, for he that is content with his own condition, hath no

temptation to envy anothers: How unchriſtian a ſin this of envy is, ſhall hereafter be ſhewed; at the preſent I need ſay no more, but that it is alſo a very uneaſie one, it frets and gnaws the very heart of him that harbours it. But the worſe this ſin is, the more excellent ſtill is this grace of Contentedneſs, which frees us from it. I ſuppoſe I have ſaid enough to make you think this a very lovely and deſirable virtue; and ſure it were not impoſſible to be gained by any, that would but obſerve theſe few directions.

Helps to contentedneſs.

9. First, to conſider, that what ever our eſtate and condition in any reſpect be, it is that which is allotted us by God, and therefore is certainly the beſt for us, he being much better able to judge for us, than we for our ſelves; and therefore to be diſpleaſed at it, is in effect to ſay, we are wiſer than he. Secondly, conſider throughly the vanity of all worldly things, how very little there is in them while we have them, and how uncertain we are to keep them; but above all, in how little ſtead they will ſtand us at the day of Death or Judgment, and then thou canſt not think any of them much worth the deſiring, and ſo wilt not be diſcontented for want of them. Thirdly, ſuffer not thy fancy to run on things thou haſt not; many have put themſelves out of love with what they have, onely by thinking what they want. He that ſees his Neighbour poſſeſs ſomewhat which himſelf hath not, is apt to think how happy he ſhould be if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much happier, than that of his Neighbours which he ſo much admires. For we look but upon the outſide of other mens conditions, and many a man that is envied by his neighbours, as a wonderful happy perſon, hath yet ſome ſecret trouble, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing, with thoſe thou counteſt more proſperous than thy ſelf; but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt find cauſe to rejoyce in thine own portion. Fourthly, Conſider how far thou art from deſerving any good thing from God, and then thou canſt

not

not but with *Jacob*, *Gen.* 32. 10. confeſs, that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt, and inſtead of murmuring that they are no more, wilt ſee reaſon to admire, and praiſe the bounty of God, that they are ſo many. Fifthly, be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world onely as an Inn, where thou art fain to take up in thy paſſage; and then, as a Traveller expects not the ſame conveniencies at an Inn that he hath at home, ſo thou haſt reaſon to be content with what-ever entertainment thou findeſt here, knowing thou art upon thy journey to a place of infinite happineſs, which will make an abundant amends for all the uneaſineſs and hardſhip thou canſt ſuffer in the way. Laſtly, pray to God, from whom all good things do come, that he will, to all his other bleſſings, add this of a contented mind, without which, thou canſt have no taſte or reliſh of any other.

10. A fifth Duty is DILIGENCE: This is made up of two parts, Watchfulneſs, and Induſtry; and both theſe we owe to our Souls. *Diligence.*

11. Firſt, Watchfulneſs, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our Souls but ſin, this Watchfulneſs is principally to be employed againſt that. And as in a beſieged City, where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, where-ever thou findeſt thy inclinations ſuch, as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially watchful. Obſerve therefore carefully to what ſins either thy natural temper, thy company, or thy courſe of life do particularly incline thee, and watch thy ſelf very narrowly in thoſe; yet do not ſo lay out all thy care on thoſe, as to leave thy ſelf open to any other, for that may give Satan as much advantage on the other ſide; but let thy watch be general, againſt all ſin, though in a ſpecial manner againſt thoſe, which are like oftneſt to aſſault thee. *Watchfulneſs againſt ſin.*

12. The ſecond part of Diligence is Induſtry or Labour; and this alſo we owe to our Souls, for without it, they will as little proſper, as the Vineyard *Induſtry in improving gifts.*

of the Sluggard, which *Solomon* describes, *Prov.* 24. 30. For there a Husbandry of the Soul as well as of the Estate, and the end of the one, as of the other, is the increasing and improving of its riches. Now the riches of the Soul are either Natural or Divine. By the Natural I mean its Faculties or reason, Wit, Memory, and the like; by the Divine, I mean the Graces of God, which are not the Souls Natural portion, but are given immediately by God; and both these we are to take care to improve, they being both Talents intrusted to us for that purpose.

Of Nature. 13. The way of improving the Natural, is by imploying them so, as may bring in most honour to God; we must not let them lie idle by us through sloth, neither must we over-whelm them with intemperance and brutish pleasures, which is the case of too many; but we must imploy them, and set them on work: But then we must be sure it be not in the Devils service, like many, who set their wit onely to the profaning of God, or cheating their neighbours, and stuff their memories with such filthiness, as should never once enter their thoughts. Our use of them must be such, as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them.

Of Grace. 14. But the other part of the Souls riches is yet more precious, that is, Grace; and of this we must be especially careful to husband and improve it. This is a duty expresly commanded us by the Apostle, 2 *Pet.* 3. 18. *Grow in grace* And again, in the first Chapter of that Epistle, ver. 5. *Give all diligence to add to your faith, virtue; and to virtue, knowledge, &c.* Now the especial means of improving grace, is by imploying it, that is, by doing those things for the enabling us whereunto it was given us. This is a sure means, not onely in respect of that easiness, which a custom of any thing brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Matth.* 25. 29. That *to him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently and faithfully employs the first beginnings of Grace, shall yet have more; and he

he that in like manner husbands that more, shall yet have a greater degree. So that what *Solomon* saith of Temporal riches, is also true of Spiritual, *The hand of the diligent maketh rich.*

15. Therefore when ever thou findest any good motions in thy heart, remember that is a season for this spiritual husbandry: If thou hast but a check of conscience against any sin thou livest in, drive that on till it come to a hatred; and then that hatred, till it come to resolution; then from that resolution, proceed to some endeavours against it. Do this faithfully and sincerely, and thou shalt certainly find the Grace of God assisting thee, not onely in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to add thy prayers also, there being a promise, that God *will give the holy Spirit to them that ask it*, *Matth.* 7.11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious than all the world, both in respect of its own worth, and its usefulness to us, we must beg it with much more zeal and earnestness, than all temporal blessings, or else we shew our selves despisers of it. *To improve good motions.*

16. Having directed you to the means of improving grace, I shall, to quicken you to it, mention the great danger of the contrary; and that is not as in other things, the losing onely those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; for, *From him that hath not*, (that is again, hath not made use of what he hath) *shall be taken away even that which he hath*, *Matth.* 25.29. God will withdraw the Grace which he sees so neglected, as we see in that Parable; the Talent was taken from him that had onely hid it in a Napkin, and had brought in no gain to his Lord. And this is a most sad punishment, the greatest that can befall any man, before he comes to Hell; indeed it is some kind of foretaste of it, it is the delivering him up to the power of the *The danger of the contrary.*

the Devil, and it is the baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned: And it is alſo the binding a man over to that fuller portion of wretchedneſs in another world, for that is the laſt doom of the unprofitable Servant, *Matth.* 25. 30. *Caſt ye the unprofitable Servant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee there are no light dangers that attend this neglect of grace, and therefore if we have any love, nay, any common pity to our Souls, we muſt ſet our ſelves to this induſtry. I have now done with thoſe VERTUES which reſpect our SOULS; I come now to thoſe which concern our BODIES.

Chaſtity.

17. The firſt of which is CHASTITY or PURITY, which may well be ſet in the front of the Duties we owe to our Bodies, ſince the Apoſtle, 1 *Cor.* 6. 18. ſets the contrary as the ſpecial ſin againſt them; *He that committeth fornication, ſinneth againſt his own* Body.

18. Now this Vertue of Chaſtity conſiſts in a perfect abſtaining from all kinds of uncleanneſs, not onely that of Adultery and Fornication, but all other more unnatural ſorts of it, committed either upon our ſelves, or with any other. In a word, all acts of that kind are utterly againſt Chaſtity, ſave onely in lawful Marriage. And even there, men are not to think themſelves let looſe to pleaſe their brutiſ appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the ends of Marriage, which being theſe two, the begetting of Children, and the avoiding of Fornication; nothing muſt be done which may hinder the firſt of theſe ends, and the ſecond aiming onely at the ſubduing of luſt, the keeping men from any ſinful effects of it, is very contrary to that end, to make Marriage an occaſion of heightning and inflaming it.

Uncleanneſs forbidden in the very loweſt degrees.

19. But this Virtue of Chaſtity reacheth not onely to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon our eyes, according to that of our Saviour, *Matth.* 5. 28. *He that looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

And

And upon our hand, as appears by what Chriſt adds in that place, *If thy hand offend thee, cut it off*: So alſo upon our tongues, that they ſpeak no immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth, Epheſ.* 4. 29. Nay, upon our very thoughts and fancies, we muſt not entertain any foul or filthy deſires, not ſo much as the imagination of any ſuch thing. Therefore he that forbears the groſſer act, and yet allows himſelf in any of theſe, it is to be ſuſpected, that it is rather ſome outward reſtraint that keeps him from it, than the conſcience of the ſin; for if it were that, it would keep him from theſe too, theſe being ſins alſo, and very great ones in God's ſight. Beſides, he that lets himſelf looſe to theſe, puts himſelf in very great danger of the other, it being much more eaſie to abſtain from all, than to ſecure againſt the one, when the other is allowed. But above all it is to be conſidered, that even theſe lower degrees are ſuch, as make men very odious in God's eyes, who ſeeth the heart, and loves none that are not pure there.

20. The lovelineſs of this Virtue of Chaſtity needs no other way of deſcribing, than by conſidering the loathſomeneſs and miſchiefs of the contrary ſin, which is firſt, very brutiſh; thoſe deſires are but the ſame that the beaſts have, and then how far are they ſunk below the nature of men, that can boaſt of their ſins of that kind, as of their ſpecial excellency? when, if that be the meaſure, a Goat is the more excellent creature. But indeed, they that eagerly purſue this part of beſtiality, do often leave themſelves little, beſides their humane ſhape, to difference them from beaſts, this ſin ſo clouds the underſtanding, and defaceth the reaſonable Soul. Therefore *Solomon* very well deſcribes the young man, that was going to the Harlots houſe, *Prov.* 7. 22. *He goeth after her as an ox goeth to the ſlaughter.* *The miſchiefs of it.* *To the Soul.*

21. Nor ſecondly, are the effects of it better to the body than to the mind. The many foul and filthy, beſides painful diſeaſes, which often follow this ſin, are ſufficient Witneſſes *To the Body.*

nesses how mischievous it is to the body. And alas, how many are there that have thus made themselves the Devils Martyrs? suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest Tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

The judgments of God against it.

22 But thirdly, besides the natural fruits of this sin, it is attended with very great and heavy judgments from God; the most extraordinary and miraculous judgment that ever befell any place, Fire and Brimstone from Heaven upon *Sodom* and *Gomorrha*, was for this sin of uncleanness: And many examples likewise of God's vengeance may be observed upon particular persons for this sin. The incest of *Amnon* cost him his life, as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were slain in the very act, *Numb.* 25. 8. and no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatned this sin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.* This sin of uncleanness is a kind of sacrilege, a polluting those bodies which God hath chosen for his Temples, and therefore no wonder if it be thus heavily punished.

It shuts out from Heaven.

23. Lastly, this sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins which bar men thence, but this of uncleanness hath a special place in it: Thus it is, *Gal.* 5. 19. and so again, 1 *Cor.* 6. 9. If we will thus pollute our selves, we are fit company onely for those blacks Spirits, the Devil and his Angels, and therefore with them we must expect our portion, where our flames of lust shall end in flames of fire.

Helps to Chastity.

24. All this laid together, may surely recommend the Vertue of Chastity to us; for the preserving of which, we must be very

very careful, firſt, to check the beginnings of the temptation, to caſt away the very firſt fancy of luſt with indignation; for if you once fall to parley and talk with it, it gains ſtill more upon you, and then it will be harder to reſiſt; therefore your way in this temptation is to flie rather than fight with it. This is very neceſſary, not onely that we may avoid the danger of proceeding to act the ſin, but alſo in reſpect of the preſent fault of entertaining ſuch fancies, which of it ſelf, though it ſhould never proceed further, is, as hath been ſhewed, a great abomination before God. Secondly, have a ſpecial care to flie idleneſs, which is the proper ſoil for theſe filthy weeds to grow in, and keep thy ſelf always buſied in ſome innocent or virtuous imployment, for then theſe fancies will be leſs apt to offer themſelves. Thirdly, never ſuffer thy ſelf to recal any unclean paſſages of thy former life with delight, for that is to act over the ſin again, and will be ſo reckoned by God; nay, perhaps thus deliberately to think of it may be a greater guilt than a raſh acting of it: For this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. Fourthly, forbear the company of ſuch light and wanton perſons, as either by the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. Fifthly, pray earneſtly, that God would give thee the Spirit of Purity, eſpecially at the time of any preſent temptation. Bring the unclean Devil to Chriſt to be caſt out, as did the man in the Goſpel; and if it will not be caſt out with Prayer alone, add Faſting to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The laſt remedy, when the former prove vain, is Marriage, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this which ſhould be for his good, become not to him an occaſion of falling for want of ſobriety in the uſe of Marriage. But this I have touch'd on already, and therefore need add no more but an earneſt intreaty, that men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs, and not let the commonneſs of it leſſen their hatred of it, but rather make them abhor that ſhameleſs impudence of the world, that can make light

light of this sin, against which God hath pronounced such heavy curses, *Whoremongers and Adulterers God will judge*, Heb. 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

Temperance.

25. The second VERTUE that concerns our Bodies, is TEMPERANCE: and the exercises of that are divers, as first, Temperance in Eating; secondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I shall speak of them severally; and first, of Temperance in Eating. This Temperance is

In Eating.

observed, when our Eating is agreeable to those ends, to which Eating is by God and

Ends of Eating.

Nature design'd; those are first, the Being; secondly, the Well-being of our Bodies.

Preserving of life.

26. Man is of such a frame, that Eating becomes necessary to him for the preserving his life; hunger being a natural disease, which will prove deadly, if not prevented, and the onely Physick for it is Eating, which is therefore become a necessary means of keeping us alive. And that is the first End of Eating; and as men use not to take Physick for pleasure, but remedy, so neither should they Eat.

Of Health.

27. But secondly, God hath been so bountiful, as to provide not onely for the Being, but the Well-being of our Bodies; and therefore we are not tied to such strictness, that we may eat no more than will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the health and welfare of them. Now that Eating which is agreeable to these ends, is within the bounds of Temperance; as on the contrary, whatsoever is contrary to them is a transgression against it: He therefore that sets up to himself other ends of eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses these ends of God; for he that hath those aims, doth that which is very contrary to health, yea, to life it self, as appears by the many diseases, and untimely deaths, which

which surfeiting and uncleanness daily bring on men.

28. He therefore that will practise this Vertue of Temperance, must neither eat so much, nor of any such sorts of meat, (provided he can have other) as may be hurtful to his health; what the sorts or quantities should be, is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomachs require it; when another may be guilty of intemperance in eating but half so much, because it is more than is useful to him. And so also for the sort of Meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the infirmities of a weak stomach, which not out of wantonness but disease cannot eat the courser meats. But I think it may in general be said, That to healthful bodies, the plainest meats are generally the most wholesome; but every man must in this be left to judge for himself; and that he may do it aright, he must be careful, that he never suffer himself to be enslaved to his palate, for that will be sure to satisfie it self, what-ever becomes of health or life. *Rules of Temperance in Eating.*

29. To secure him the better, let him consider, first, how unreasonable a thing it is, that the whole Body should be subject to this one Sense of Tasting, that it must run all hazards onely to please that. But it is yet much more so, that the Diviner part, the Soul, should also be thus enslaved; and yet thus it is in an intemperate person, his very Soul must be sacrificed to this brutish appetite; for the sin of intemperance, though it be acted by the Body, yet the Soul must share in the eternal punishment of it. Secondly, consider how extreme short and vanishing this pleasure is, it is gone in a moment, but the pains that attend the excess of it are much more durable; and then surely it agrees not with that common reason, wherewith, as men, we are endued, to set our hearts upon it. But then in the third place, it agrees yet worse with the temper of a Christian, who should have his heart so purified and refined with the expectation of those *Means of it.*

those higher and ſpiritual joys he looks for in another World, that he ſhould very much deſpiſe theſe groſs and brutiſh pleaſures, which beaſts are as capable of as we, and to them we may well be contented to leave them, it being the higheſt their natures can reach to: but for us who have ſo much more excellent hopes, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. Laſtly, the ſin of Gluttony is ſo great and dangerous, that Chriſt thought fit to give an eſpecial warning againſt it; *Take heed to your ſelves, that your hearts be not overcharged with ſurfeiting*, &c. *Luke* 21. 34. And you know what was the end of the rich Glutton, *Luke* 16. he that had *fared deliciouſly every day*, at laſt wants a *drop of water to cool his tongue*. So much for the firſt ſort of Temperance, that of Eating.

SUNDAY

SUNDAY VIII.

Of Temperance in Drinking; false Ends of Drinking, viz. Good-fellowship, putting away cares, &c.

Sect. 1. THE second is Temperance in Drinking; and the ends of eating and drinking being much the same, I can give no other direct Rules in this, than what were given in the former; to wit, that we drink neither of such sorts of Liquor, nor in such quantities as may not agree with the right ends of drinking, the preserving our lives and healths: only in this there will be need of putting in one Caution; for our Understandings being in more danger to be hurt by drinking, than meat, we must rather take care to keep that safe, and rather not drink what we might safely, in respect of our Health, if it be in danger to distemper our Reason. This I say, because it is possible some Mens brains may be so weak, that their heads cannot bear that ordinary quantity of drink which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of drink, or that sort of it which he finds hath that effect; yea, though it do in other respects appear not only safe, but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as Drunkenness most certainly is. *Temperance in drinking.*

2. But alas! of those multitudes of Drunkards we have in the world, this is the case but of very few, most of them going far beyond what their Health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain, Men have set up to themselves some other ends of drinking, than those allowable ones forementioned; it may not be amiss a little to explain what they are, and withal to shew the unreasonableness of them. *False ends of drinking.*

Good-fellowship.

3. The first, and most owned, is that which they call Good-fellowship; one Man drinks to keep another company at it. But I would ask such an one, whether if that Man were drinking rank poyson, he would pledge him for company? If he say, he would not; I must tell him, that by the very same, nay, far greater reason, he is not to do this. For immoderate drinking is that very poyson; perhaps it doth not always work death immediate (yet there want not many instances of its having done even that; very many have died in their drunken fit) but that the custome of it does usually bring Men to their ends, is past doubt; and therefore though the poyson work slowly, yet it is still poyson. But however, it doth at the present work that, which a wise Man would more abhor than Death; it works madness, and phrenzy turns the Man into a beast, by drowning that Reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been first enjoyned as a punishment, we should have thought him a more than ordinary Tyrant, that had invented it.

Preserving of kindness.

4. A second end of Drinking is said to be the maintaining of Friendship and Kindness amongst Men. But this is strangely unreasonable, that Men should do that towards the maintaining of Friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man, by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man, does this and much more; he ruines his Reason, yea, his Soul; and yet this must be called the way of preserving of Friendship. This is so ridiculous, that one would think none could own it, but when he were actually drunk. But besides, alas! Experience shews us, that this is fitter to beget quarrels, than preserve kindness; as the many drunken brawls we every day see, with the Wounds, and sometimes Murders that accompany them do witness.

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5. A third end is said to be the chearing of their spirits, making them merry and jolly. But sure if the mirth be such, that Reason must be turned out of doors before it begin, it will be very little worth; one may say with *Solomon*, Eccles. 2. 2. *The laughter of such fools is madness.* And sure, they that will be drunk to put themselves in this temper, must by the same reason be glad of a Frenzy, if they could but be sure it would be of the merry sort. But little do these merry folks think, what sadness they are all this while heaping up to themselves, often in this world, when by some mad pranks they play in their jollity, they bring mischief upon themselves; but however certainly in another, where this mirth will be sadly reckoned for. *Chearing the spirits.*

6. A fourth end is said to be the putting away of cares: But I shall ask what those cares are? Be they such as should be put away? Perhaps they are some checks and remorses of Conscience, which must be thus charmed. And I doubt, this hath proved too effectual with many, to the laying them asleep. But this is the wickedst folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee? But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou mayest thus stop their mouths for a while, but they will one day cry the louder for it. Suppose a Thief or a Murderer knew he were pursued, to be brought to Justice, would he, think you, to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his escape? Or would you not think him desperately mad, if he did? Yet this is the very case here; thy Conscience tells thee of thy danger, that thou must ere long be brought before God's Judgment-seat; and is it not madness for thee, instead of endeavouring to get thy Pardon, to drink away the thought of thy danger? But in the second place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy Reason will tell thee it is in vain to care, where care *Putting away cares.*

will bring no advantage: and thy Christianity will direct thee to one on whom thou mayest *safely cast all thy cares, for he careth for thee,* 1 *Pet.* 5. 7. And therefore unless thou meanest to renounce being both a Man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither: for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence; and, if thou hast any conscience, bring a new care with them, even that which ariseth from the guilt of so foul a sin.

Passing away of time.

7. A fifth end is said to be the passing away of Time. This, though it be as unreasonable as any of the former, yet by the way, it serves to reproach idleness; which is, it seems, so burdensom a thing, that even this vilest employment is preferred before it. But this is in many a very false plea: For they often spend time at the Pot, not only when they have nothing else to do, but even to the neglect of their most necessary business. However, it is in all a most unreasonable one; for there is no man but he may finde somewhat or other to employ himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others: but however, there is no man but hath a Soul, and if he will look carefully to that, he need not complain for want of business. Where there are so many Corruptions to mortifie, so many Inclinations to watch over, so many Temptations (whereof this of Drunkenness is not the least) to resist, the Graces of God to improve and stir up, and former neglects of all these to lament, sure there can never want sufficient employment; for all these require time, and so men at their deaths find: for those that have all their lives made it their business to drive away their time, would then give all the world to redeem it. And sure, where there is much leisure from worldly affairs, God expects to have the more time thus employed in spiritual Exercises. But it is not likely those meaner sort of persons, to whom this Book is intended, will be of the number of those that have much leisure, and therefore I shall no farther insist on it;

only I shall say this, that what degrees of leisure they at any time have, it concerns them to employ to the benefit of their Souls, and not to bestow it to the ruine of them, as they do, who spend it in drinking.

8 A sixth end is said to be the preventing of that reproach, which is by the world cast on those that will in this be stricter than their Neighbours. But in answer to this, I shall first ask, What is the harm of such reproach? Sure it cannot equal the least of those mischiefs Drunkenness betrays us to. Nay, if we will take our Saviour's word, it is a happiness; *Blessed*, saith he, *are ye when men shall revile you, and say all manner of evil against you, for my sake*, Matth. 5. 11. And St. *Peter* tells us, 1 Pet. 4. 14. *If ye be reproached for the Name of Christ, happy are ye.* And sure to be reproached for obedience to any command of Christ's, is to be reproached for his Name. Secondly, Let it be remembred, that at our Baptism we solemnly renounced the world; and shall we now so far consider it, as for a few scoffs of it, to run our selves on all the temporal evils before-mentioned; and, which is much worse, the wrath of God and eternal Destruction? But thirdly, if you fear reproach, Why do ye do that which will bring reproach upon you from all wise and good men, whose opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all such. And to comfort thy self against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the Mad-men in the world should agree to count themselves the only sober persons, and all others mad; which yet sure will never make them the less mad, nor others the less sober. Lastly, Consider the heavy doom Christ hath pronounced on those that are ashamed of him, and so are all those that for fear of reproach, shall shrink from their obedience to him, *Mark.* 8. 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day desire to be owned by Christ: *Preventing reproach.*

but whoever will not here own him, that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecution of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of Fools and Mad-men, deserves well to have it befal him. But after all this, it is not sure that even these will despise thee for thy sobriety: It is possible they may seem to do so to fright thee out of it; but if their hearts were searched, it would be found they do even against their wills bear a secret reverence to sober persons; and none fall more often under their scorn and despising, than those that run with them to the same excess of riot; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

Pleasure of the drink.

9. There is a seventh end, which though every Man thinks too base to own, yet it is too plain it prevails with many, and that is the bare pleasure of the drink: but to these I confess it will not be fit to say much; for he that is come to this lamentable degree of sottishness, is not like to receive benefit by any thing can be said. Yet let me tell even this man, that he of all others hath the most means of discerning his fault; for this being such a ground of drinking as no body will own, he is condemned of himself; yea, and all his fellow-drunkards too: for their denying it, is a plain signe they acknowledge it a most abominable thing. And if *Esau* were called a prophane person, *Heb.* 12. 6. for *selling but his birthright for a mess of pottage*, and that too, when he had the necessity of hunger upon him: What name of reproach can be bad enough for him, who sells his Health, his Reason, his God, his Soul, for a cup of drink, and that when he is so far from needing it, that perhaps he hath already more than he can keep? I shall say no more to this sort of persons; but let me warn all those that go on in this sin, on any of the former grounds, that a little time will bring them even to this which they profess to loath; it being dayly seen, that those which first were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10. I

10. I can think but of one end more, that is, that of Bargaining. Men say it is necessary for them to drink in this one respect of trading with their neighbours; Bargains being most conveniently to be struck up at such meetings. But this is yet a worse end than all the rest, for the bottom of it is an aim of cheating and defrauding others; we think when Men are in drink, we shall the better be able to over-reach them; and so this adds the sin of Couzenage and defrauding to that of Drunkenness. Now that this is indeed the intent, is manifest; for if it were only the dispatch of bargains were aimed at, we should chuse to take Men with their Wits about them: Therefore the taking them when drink hath distempered them, can be for nothing but to make advantage of them. Yet this often proves a great folly, as well as a sin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brain'd, and becomes drunk first; and then he gives the other that opportunity of cheating him, which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightning of the sin: for if we may not drink intemperately upon any occasion, much less upon so wicked an one, as is the cousening and defrauding of our brethren. *Bargaining.*

11. I suppose I have now shewed you the unreasonableness of those Motives, which are ordinarily brought in excuse of this sin. I am yet further to tell you, that it is not only that huge degree of Drunkenness, which makes Men able neither to go nor speak, which is to be lookt on as a sin; but all lower degrees, which do at all work upon the Understanding, whether by dulling it and making it less fit for any imployment, or by making it too light and airy, apt to apish and ridiculous mirth; or what is worse, by inflaming Men into rage and fury. These, or whatever else make any change in the Man, are to be reckoned in to this sin of Drunkenness. Nay, further, the drinking beyond the natural ends of Drinking, that is, beyond moderate Refreshment, is a sin; though by the strength of a Man's brain, it makes not the least *Degrees of this sin.*

change in him; and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them in drinking, are so far from being innocent, that that greater woe belongs to them which is pronounced, *Isai.* 5. 22. against those that are mighty to drink. For though such a Man may make a shift to preserve his Wits, yet that Wit serves him to very little purpose, when his imployment is still but the same with him that is the most sottishly drunk, that is, to pour down drink.

The great guilt of the strong drinkers.

12. Nay, this Man is guilty of the greatest waste; First, of the good creatures of God: That drink which is by God's Providence intended for the refreshing and relieving of us, is abused and misspent, when it is drunk beyond the measure which those ends require: And sure there is not the meaneſt of these creatures we enjoy, but the abuse of them shall one day be accounted for; and he that drinks longest hath the most of that guilt. But in the second place, this is a waste of that which is much more precious, our time, which is allowed us by God to work out our Salvation in, and must be strictly reckoned for; and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out, it tends to the direct contrary, even the working out our Damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet guilty of all the drunkenness that any of his company fall under; for he gives them encouragement to drink on by his Example, especially if he be one of any Authority; but if he be one whose company the rest are fond of, his company is then a certain ensnaring of them; for then they will drink too, rather than lose him. There is yet a greater fault that many of these stronger-brain'd drinkers are guilty of, that is, the setting themselves purposely to make others drunk; playing, as it were, a prize at it, and counting it matter of triumph and victory to see others fall before them: This is a most horrible wickedness, it is the making our selves the Devil's Factors, endeavouring all we can to draw our poor brethren into eternal misery, by betray-

betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of drinking, as having in it the sin of mischieving others, added to the excess in our selves. And though it be lookt upon in the world as a matter onely of jest and merriment to make others drunk, that we may sport our selves with their ridiculous behaviour, yet that mirth will have a sad conclusion, there being a woe expressly threatned by God to this very sin, *Hab.* 2. 15. *Wo unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunk, that thou mayst look on their nakedness:* And sure he buys his idle pass-time very dear, that takes it with such a wo attending it.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness; wherein I have been the more particular, because it is a sin so strangely reigning amongst us: no Condition, no Age, or scarce Sex free from it, to the great dishonour of God, reproach of Christianity, and ruine not onely of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more mischiefs in his understanding, his health, his credit, his estate, than this one doth. And we have reason to believe this sin is one of those common crying guilts which have long lain heavy upon this Nation, and pulled down those many sad judgments we have groaned under. *The great mischiefs of this sin.*

14. Therefore, Christian Reader, let me now intreat, nay conjure thee, by all that tenderness and love thou oughtest to have to the honour of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; nay, by that love which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; and then judge, whether there be any pleasure in this sin, which can be any tolerable recompence for all those mischiefs it brings with it. I am confident no man in his wits can think there is; and if there be not, then be ashamed to be any longer that fool *Exhortation to forsake it.*

which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it; and in the fear of God betake thee to a strict temperance, which when thou hast done, thou wilt find thou hast made not onely a gainful, but a pleasant exchange: for there is no man that hath tried both courses, but his own heart will tell him there is infinitely more present comfort and pleasure in Sobriety and Temperance, than ever all his drunken Revellings afforded him.

The difficulties of doing so considered.

Seeming necessity of drink.

15. The main difficulty is the first breaking off the Custom, and that arises partly from our selves, partly from others. That from our selves may be of two sorts; the first is, when by the habit of drinking, we have brought such false thirsts upon our selves, that our bodies seem to require it: and this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easie: for the hardness arising onely from Custom, the breaking off that does the business. If thou say, it is very uneasie to do so, consider, whether if thou hadst some disease which would certainly kill thee if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear than die. If thou wouldst not, thou art so brutish a sot, that it is in vain to perswade thee; but if thou hadst, then consider how unreasonable it is for thee not to do it in this case also. The habit of drinking may well pass for a mortal disease; it proves so very often to the body, but will most certainly to the Soul; and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered: for after thou hast a while refrained, it will be perfectly easie to do so still.

16. The second Difficulty is, that of spending the time; which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this Difficulty, directs to the cure; get thee some business, somewhat to employ thy self in; which, as I have already shewed, will be easily found by all sorts of persons: but those meaner, to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labour; and therefore to them I need only give this advice, To be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time. *Want of Imployment.*

17. There is another sort of Difficulty, which I told you arises from others; and that is either from their perswasions, or reproaches. It is very likely, if thy old companions see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course; they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing all that mirth and jollity, which Good-fellows (as they call them) enjoy. And if thou canst not thus be won, they will affright thee with the reproach of the world; and so try if they can mock thee out of thy Sobriety. *Perswasions and reproaches of men.*

18. The way to overcome this difficulty, is to foresee it: Therefore when thou first entereſt on thy course of Temperance, thou art to make account thou shalt meet with these (perhaps many other) Temptations: And that thou mayest make a right judgment, whether they be worthy to prevail with thee, take them before hand and weigh them; consider whether that false kindness that is maintained among Men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; whether that foolish, vain mirth bear any weight with the present joys of a good Conscience here, or with those greater of Heaven hereafter. *The means of resisting them.* *Weigh the advantages with the hurt.*

Lastly,

Lastly, whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just reproof of thine own conscience at the present, and that eternal confusion of face that shall befal all those, that go on in this sin, at the last day; weigh all these, I say, I need not say in the balance of the Sanctuary, but even in the scales of common Reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely outweigh those against it. When thou hast thus advisedly judged, then fix thy resolution accordingly; and whenever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

Reject the temptation at the very beginning.

19. But be sure thou thus reject them at their very first tender, and do not yield in the least degree; for if once thou giveſt ground, thou art lost, the sin will by little and little prevail upon thee. Thus we may see many, who have professed to be resolved upon great temperance, yet for want of this care, have adventured into the company of good fellows; when they have been there, they have at the first been over-intreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of drink, drowned all their sober resolutions. Therefore whoever thou art, that dost really desire to forsake the sin, take care to avoid the occasions and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety; that so thou mayest discourage Men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

The security of doing so.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; for it is like the keeping the out-works of a besieged City, which, so long as they

they are ſtoutly defended, there is no danger; but if they be either ſurprized or yielded, the City cannot long hold out. The advice therefore of the Wiſe man is very agreeable to this matter, *Eccleſ.* 19. 1. *He that deſpiſeth ſmall things, ſhall periſh by little and little.* But becauſe, as the *Pſalmiſt* ſaith, *Pſal.* 127. 1. *Except the Lord keep the City, the watchman waketh but in vain:* therefore to this guard of thy ſelf, add thy moſt earneſt prayers to God, that he will alſo watch over thee, and by the ſtrength of his grace, enable thee to reſiſt all temptations to this ſin.

The efficacy of theſe means, if not hindred by love of the ſin.

21. If thou do in the ſincerity of thy heart uſe theſe means, there is no doubt but thou wilt be able to overcome this vice, how long ſoever thou haſt been accuſtomed to it; therefore if thou do ſtill remain under the power of it, never excuſe thy ſelf by the impoſſibility of the task, but rather accuſe the falſeneſs of thy own heart, that hath ſtill ſuch a love to this ſin, that thou wilt not ſet roundly to the means of ſubduing it.

That love makes a man loath to believe it dangerous.

22. Perhaps the great commonneſs of the ſin, and thy particular cuſtom of it, may have made it ſo much thy familiar, thy boſome-acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to ſpeak peace to thy ſelf, to hope that either this is no ſin, or at moſt but a frailty, ſuch as will not bar thee out of Heaven: but deceive not not thy ſelf, for thou mayeſt as well ſay there is no Heaven, as that drunkenneſs ſhall not keep thee thence; I am ſure the ſame Word of God which tells us there is ſuch a place of happineſs, tells us alſo that drunkards are of the number of thoſe that ſhall not inherit it, 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenneſs is reckoned among thoſe works of the fleſh, which they that do, *ſhall not inherit the Kingdom of God.* And indeed, had not theſe plain texts, yet meer reaſon would tell us the ſame, that that is a place of infinite purity, ſuch as fleſh and blood, till it be refined & purified, is not capable of, as the Apoſtle tells us, 1 *Cor.* 15. 53.

and

and if, as we are meer men, we are too groſs and impure for it, we muſt ſure be more ſo when we have changed our ſelves into Swine, the fouleſt of beaſts; we are then prepared for the Devils to enter into, as they did into the herd, *Mark.* 5. 13. and that not onely ſome one or two, but a Legion, a troop and multitude of them. And of this we daily ſee examples: for where this ſin of Drunkenneſs hath taken poſſeſſion, it uſually comes as an Harbinger to abundance of others; each act of drunkenneſs prepares a man not onely for another of the ſame ſin, but of others: Luſt and Rage, and all brutiſh appetites are then let looſe, and ſo a man brings himſelf under that curſe, which was the ſaddeſt *David* knew how to foretel to any, *Pſalm* 63. 28. *The falling from one wickedneſs to another.* If all this be not enough to affright thee out of this drunken fit, thou mayſt ſtill wallow in thy Vomit, continue in this ſottiſh, ſenceleſs condition, till the flames of Hell rowſe thee; and then thou wilt, by ſad experience, finde what now thou wilt not believe, *That the end of thoſe things*, as the Apoſtle ſaith, *Rom.* 6. 21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this ſin, that by a timely forſaking it, they may *fly from the wrath to come.* I have now done with this ſecond part of Temperance, concerning Drinking.

SUNDAY IX.

Temperance in Sleep: the Rule of it, &c. Miſchiefs of Sloth; of Recreations, Cautions to be obſerved in them; of Apparel, &c.

Sect. 1. *Sleep.* THE third part of TEMPERANCE concerns SLEEP: And Temperance in that alſo muſt be meaſured by the end for which ſleep was ordained by God, which was only the refreſhing and ſupporting of our frail bodies; which being of ſuch a Temper, that continual labour and

53. and toil tires and wearies them out, Sleep comes as a Medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion, or Works of our Calling require of us. Sleep was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice.

The Rule of Temperance therein.

2. By this therefore you may judge what is temperate ſleeping; to wit, that which tends to the refreſhing and making us more lively, and fit for action; and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that moderate degree; becauſe, as in eating, ſo in ſleep, ſome conſtitutions require more than others: Every Mans own experience muſt in this judge for him; but then let him judge uprightly, and not conſult with his ſloth in the caſe; for that will ſtill, with *Solomons* ſluggard, cry, *A little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep*, Prov. 24. 23. But take only ſo much as he really findes to tend to the end fore-mentioned.

The many Sins that follow the tranſgreſſion of it.

3. He that doth not thus limit himſelf, falls into ſeveral ſins under this general one of ſloath: as firſt, he waſtes his time, that precious talent which was committed to him by God to improve; which he that ſleeps away, doth like him in the Goſpel, Matth. 25. 18. *Hides it in the earth*, when he ſhould be trading with it; and you know what was the doom of that unprofitable ſervant, verſe 30. *Caſt ye him into outer darkneſs*: he that gives himſelf to darkneſs of ſleep here, ſhall there have darkneſs without ſleep, but with *weeping and gnaſhing of teeth*. Secondly, he injures his body: immoderate ſleep fills that full of Diſeaſes, makes it a very ſink of Humours, as daily experience ſhews us. Thirdly, he injures his Soul alſo, and that not only in robbing it of the ſervice of the body, but in dulling its proper faculties, making them uſeleſs and unfit for thoſe employments to which God hath deſigned them;

of

of all which ill husbandry, the poor Soul must one day give account. Nay, lastly, he affronts and despises God himself in it, by crossing the very end of his creation, which was to serve God in an active obedience; but he that sleeps away his life, directly thwarts and contradicts that; and when God saith, *Man is born to labour*, his practice saith the direct contrary, that man was born to rest. Take heed therefore of giving thy self to immoderate sleep, which is the committing of so many sins in one.

Other mischiefs of sloth.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure bane of thy outward estate, wherein the sluggish person shall never thrive; according to that observation of the Wise man, *Prov.* 23. 21. *Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing; nay, indeed, it can scarce be said that the sluggard lives. Sleep you know is a kind of death; and he that gives himself up to it, what doth he but dye before his time? Therefore if untimely death be to be lookt upon as a curse, it must needs be a strange folly to chuse that from our own sloth, which we dread so much from God's hand.

Temperance in Recreation.

5. The fourth part of Temperance concerns Recreations, which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil, without somewhat of refreshment between; and therefore there is a very lawful use of them; but to make it so, it will be necessary to observe these Cautions.

Cautions to be observed in them.

6. First, We must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to recreate our selves, do any thing which is dishonourable to God, or injurious to our neighbour, as they do who make profane or filthy backbiting discourse their recreation. Secondly, We must take care that we use it with moderation: and to do so, we must be sure not to spend too much time upon it, but remember that the end of recreation is to fit us for business, not to be

it

it self a business to us. Secondly, we must not be too vehement and earnest in it, nor set our hearts too much upon it; for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary imployments: like School-boys, who after a play-time, know not how to set themselves to their Books again. Lastly, we must not set up to our selves any other end of recreations, but that lawful one, of giving us moderate refreshment.

7. As first, we are not to use Sports onely to pass away our time, which we ought to study how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election sure*, the securing our title to Heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose; it will appear our time is that which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive ways of driving that away, which flies so fast of it self, and is so impossible to recover. Let them that can spend whole Days and Nights at Cards and Dice, and idle pastimes, consider this, and withal, whether they ever bestowed a quarter of that time towards that great business of their lives, for which all their time was given them; and then think what a woful reckoning they are like to make, when they come at last to account for that precious treasure of their time. Secondly, we must not let our covetousness have any thing to do in our recreations; if we play at any Game, let the end of our doing it be meerly to recreate our selves, not to win money; and to that purpose be sure never to play for any considerable matter, for if thou do, thou wilt bring thy self into two dangers, the one of covetousness, and a greedy desire of winning, the other of rage and anger at thy ill fortune, if thou happen to lose; both which will be apt to draw thee into other sins besides themselves. Covetousness will tempt thee to cheat and cozen in gaming, and anger to swearing and cursing, as common experience shews us too often. If thou find thy self apt to fall into either of these in thy gaming, thou

Undue ends of Sports.

thou must either take some course to secure thy self against them, or thou must not permit thy self to play at all: for though moderate play be in it self not unlawful, yet if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, than to be drawn to sin by them; how much rather must we part with any of these unnecessary sports, than run the hazard of offending God by them? He that so plays, lays his Soul to stake, which is too great a prize to be plaid away. Besides, he loses all the recreation and sport he pretends to aim at, and instead of that, sets himself to a greater toil than any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man, are more real pains than any the most laborious work can be.

Temperance in Apparel.

8. The last part of Temperance is that of APPAREL, which we are again to measure by the agreeableness to the ends for which cloathing should be used. Those are especially these three: First, the hiding of nakedness. This was the first occasion of Apparel, as you may read, *Gen.* 3. 21. and was the effect of the first sin; and therefore when we remember the original of Cloaths, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament than any the most glorious Apparel can be. From this end of cloathing we are likewise engaged to have our Apparel modest, such as may answer this end of covering our shame: And therefore all immodest fashions of Apparel, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

Apparel designed for covering of shame.

Fencing from cold.

9. A second end of Apparel, is the fencing the body from cold, thereby to preserve the health thereof. And this end we must likewise observe in our cloa-

cloathing; we must wear such kind of habits as may keep us in that convenient warmth which is necessary to our healths. And this is transgrest, when out of the vanity of being in every phantastick fashion, we put our selves in such cloathing, as either will not defend us from cold, or is some other way so uneasie, that it is rather a hurt than a benefit to our bodies to be so clad. This is a most ridiculous folly, and yet that which people that take a pride in their cloaths are usually guilty of.

10. A third end of Apparel, is the distinguishing or differencing of Persons, and that first in respect of Sex; secondly, in respect of Qualities. First, Cloaths are to make difference of Sex; this hath been observed by all Nations, the Habits of Men and Women have always been divers. And God himself expressly provided for it among the *Jews*, by commanding that the Man should not wear the Apparel of the Woman, nor the Woman of the Man. But then secondly, there is also a distinction of Qualities to be observed in Apparel: God hath placed some in a higher condition than others; and in proportion to their condition, it befits their Cloathing to be. Gorgeous Apparel, our Saviour tells us, *is for Kings Courts*, Luke 7. 25. Now this end of Apparel should also be observed. Men and Women should content themselves with that sort of cloathing which agrees to their Sex and Condition, not striving to exceed and equal that of a higher Rank, nor yet making it matter of envy among those of their own Estate, vying who shall be finest; but let every man cloath himself in such sober Attire as befits his Place and Calling, and not think himself disparaged, if another of his neighbours have better than he. *Distinction of Persons.*

11. And let all remember, that Cloaths are things which adde no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time, or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as S. *Peter* adviseth the Women of his time, 1 *Pet.* 3. 4. *In the hidden*

hidden man of the heart; even in the ornament of a meek and quiet ſpirit. Let them cloath themſelves as richly as is poſſible, with all Chriſtian vertues, and that is the raiment that will ſet them out lovely in God's eyes, yea, and in mens too, who unleſs they be fools and Ideots, will more value thee for being good than fine; and ſure one plain Coat thou putteſt upon a poor man's back will better become thee, than twenty rich ones thou ſhalt put upon thine own.

Too much ſparing a fault as well as exceſs.

12. I have now gone through the ſeveral parts of Temperance, I ſhall now in concluſion add this general caution, that though in all theſe particulars I have taken notice onely of the one fault of exceſs, yet it is poſſible there may be one on the other hand: Men may deny their bodies that which they neceſſarily require to their ſupport and well-being. This is, I believe, a fault not ſo common as the other, yet we ſometimes ſee ſome very niggardly perſons that are guilty of it, that cannot find in their hearts to borrow ſo much from their cheſts, as may fill their bellies, or cloath their backs, and that are ſo intent upon the world, ſo moiling and drudging in it, that they cannot afford themſelves that competent time of ſleep or recreation that is neceſſary. If any that hath read the former part of this Diſcourſe be of this temper, let him not comfort himſelf, that he is not guilty of thoſe exceſſes there complained of, and therefore conclude himſelf a good Chriſtian, becauſe he is not intemperate; for whoever is this covetous creature, his abſtaining ſhall not be counted to him as the Vertue of Temperance; for it is not the love of temperance, but wealth, that makes him refrain: and that is ſo far from being praiſe-worthy, that it is that great ſin which the Apoſtle tells us, 1 Tim. 6. 10. *Is the root of all evil*; ſuch a mans body will one day riſe in judgment againſt him, for defrauding it of its due portion, thoſe moderate refreſhments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch*, Lev. 20. 3. they offered but their children, but this covetous wretch ſacrifices himſelf to his god Mammon, whilſt he often deſtroys his health,

health, his life, yea, finally his Soul too, to save his purse. I have now done with the second Head of Duty, that to our selves, contained by the Apostle under the word Soberly.

SUNDAY X.

Of Duties to our Neighbour. Of Justice, Negative, Positive. Of the sin of Murther, of the Hainousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, &c.

Sect. 1. I Come now to the third part of Duties, those to our NEIGHBOUR, which are by the Apostle summed up in gross in the word [Righteousness,] by which is meant not only bare Justice, but all kinde of Charity also; for that is now by the Law of Christ become a debt to our Neighbour, and it is a piece of unrighteousness to defraud him of it. I shall therefore build all the particular Duties we owe to our Neighbour, on those two general ones, Justice and Charity. *Duty to our Neighbour.*

2. I begin with JUSTICE, whereof there are two parts, the one Negative, the other Positive. The Negative Justice is to do no wrong or injury to any. The Positive Justice is to do right to all; that is, to yield them whatsoever appertains or is due unto them. I shall first speak of the Negative Justice, the not injuring or wronging any. Now becausse a Man is capable of receiving wrong in several respects, this first part of Justice extends it self into several branches, answerable to those capacities of injury. A man may be injured either in his Soul, his Body, his Possessions, or Credit; and therefore this Duty of Negative Justice lays a restraint on us in every of these, That we do no wrong to any Man in *Justice.* *Negative.*

respect

respect either of his Soul, his Body, his Possessions, or his Credit.

To the Soul. 3. First, this Justice ties us to do no hurt to his Soul: And here my first work must be, to examine what harm it is that the Soul can receive: It is, we know, an invisible substance, which we cannot reach with our eye, much less with our swords and weapons; yet for all that, it is capable of being hurt and wounded, and that even to death.

In the natural sence. 4. Now the Soul may be considered, either in a natural or spiritual sence: in the natural it signifies that which we usually call the Minde of a Man; and this, we all know, may be wounded with grief or sadness, as *Solomon* saith, Prov. 15. 13. *By sorrow of heart the spirit is broken.* Therefore whoever doth causlesly afflict or grieve his neighbour, he transgresseth this part of Justice, and hurts and wrongs his Soul. This sort of injury malicious and spiteful Men are very often guilty of; they will do things, by which themselves reap no good, nay, often much harm, only that they may vex and grieve another: this is a most savage, inhumane humour, thus to take pleasure in the sadness and afflictions of others; and whoever harbours it in his heart, may truly be said to be possest with the Devil: for it is the nature only of those accursed Spirits to delight in the Miseries of Men; and till that be cast out, they are fit only to dwell, as the possest person did, *Mark* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them.

In the spiritual. 5. But the Soul may be considered also in the spiritual sence, and so it signifies that immortal part of us which must live eternally, either in bliss or wo in another World. And the Soul thus understood, is capable of two sorts of harm: First, that of sin: Secondly, that of punishment; the latter whereof is certainly the consequent of the former. And therefore, though God be the inflicter of punishment, yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment;

ment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak only of that.

Drawing to sin, the greatest injury.

6. And sure there cannot be a higher sort of wrong, than the bringing this great evil upon the Soul. Sin is the disease and wound of the Soul, as being the direct contrary to Grace, which is the health and soundness of it: Now this wound we give to every Soul, whom we do by any means whatsoever draw into sin.

Direct means of it.

7. The ways of doing that are divers; I shall mention some of them, whereof though some are more direct than others, yet all tend to the same end. Of the more direct ones there is, first, the commanding of sin, that is, when a person that hath power over another, shall require him to do something which is unlawful: an example of this we have in *Nebuchadnezzar's* commanding the worship of the golden Image, *Dan.* 3. 4. and his copy is imitated by any Parent or Master, who shall require of his Childe or Servant to do any unlawful act. Secondly, there is counselling of sin, when men advise and perswade others to any wickedness: Thus *Job's* Wife counselled her Husband to curse God, *Job* 2. 7. And *Achitophel* advised *Absalom* to go in to his Fathers Concubines, 2 *Sam.* 16. 21. Thirdly, there is enticing and alluring to sin, by setting before Men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov.* 1. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for bloud, let us lurk privily for the innocent without a cause,* &c. and verse the 13. you may see what is the bait, by which they seek to allure them; *We shall finde all precious substance; we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse.* Fourthly, there is assistance in sin, that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helpt *Amnon* in plotting the ravishing of his Sister, 2 *Sam.* 13. All these are direct means of bringing this great evil of sin upon our brethren.

8. There

Indirect. 8. There are also others, which though they seem more indirect, may yet be as effectual towards that ill end: As first, Example in sin; he that sets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, than the seeing it used by others; as might be instanced in many sins to which there is no other temptation, but their being in fashion. Secondly, there is incouragement in sin, when either by approving, or else at least by not shewing a dislike, we give others confidence to go on in their wickedness. A third means is by justifying and defending any sinful act of anothers; for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. Lastly, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright Men from the practice of duty, when they see it will bring them to be scorned and despised: this is worse than all the former, not only in respect of the Man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect than any of the former can have; it being the betraying Men, not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him. By all these means we may draw on our selves this great guilt of injuring and wounding the souls of our brethren.

Men sadly to consider whom they have thus injured. 9. It would be too long for me to instance in all the several sins, in which it is usual for Men to ensnare others; as Drunkenness, Uncleanness, Rebellion, and a multitude more. But it will concern every Man for his own particular, to consider sadly what mischiefs of this kinde he hath done to any, by all or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their Neighbours, that they have done wrong to no Man;

man; but God knows, many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stoln his goods; but alas! the body is but the case and cover of the man, and the goods some appurtenances to that; 'tis the Soul is the man, and that they can wound and pierce without remorse, and yet with the adultereſs, *Prov.* 30. 20. *say, they have done no wickedneſs*; but glory of their friendly behaviour to those whom they thus betray to eternal ruine; for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self, how base a treachery this is: thou wouldst call him a treacherous villain, that should, while he pretends to imbrace a man, secretly stab him: but this of thine is as far beyond that, as the Soul is of more value than the body, and Hell worse than death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a woe, *Matth.* 18. 7. and verse 6. he tells us, that *whoever shall offend*, (that is, draw into sin) *any of those little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition; but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

10. Let therefore thy own and his danger, beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious Soul of thy neighbour. Bethink thy self seriously to whom thou hast been thus cruel; whom thou hast enticed to drinking, advised to rebellion, allured to lust, stirred up to rage; whom thou hast assisted or incouraged in any ill course, or discouraged and disheartened by thy prophane scoffings at Piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of Indictment; accuse and condemn thy self as a *Cain*, a murderer of thy brother,

Heartily to bewail it.

ther, heartily and deeply bewail all thy guilts of this kinde, and reſolve never once more to be a ſtumbling-block, as St. *Paul* calls it, *Rom.* 14. in thy brothers way.

Endeavour to repair it.

11. But this is not all, there muſt be ſome fruits of this Repentance brought forth. Now in all ſins of Injuſtice, reſtitution is a neceſſary fruit of Repentance, and ſo it is here; thou haſt committed an act (perhaps many) of high Injuſtice to the ſoul of thy brother; thou haſt robbed it of its Innocency, of its title to Heaven; thou muſt now endeavour to reſtore all this to it again, by being more earneſt and induſtrious to win him to repentance, than ever thou wert to draw him to ſin: uſe now as much art to convince him of the danger, as ever thou didſt to flatter him with the pleaſures of his vice; in a word, countermine thy ſelf, by uſing all thoſe methods and means to recover him, that thou didſt to deſtroy him; and be more diligent and zealous in it, for 'tis neceſſary thou ſhouldſt, both in regard of him and thy ſelf. Firſt, in reſpect of him, becauſe there is in Man's nature ſo much a greater promptneſs and readineſs to evil than to good, that there will need much more pains and diligence to inſtil the one into him, than the other: beſides, the man is ſuppoſed to be already accuſtomed to the contrary, which will add much to the difficulty of the work. Then in reſpect of thy ſelf, if thou be a true penitent, thou wilt think thy ſelf obliged, as St. *Paul* did, *To labour more abundantly*, and wilt be aſhamed, that when thou art trading for God, bringing back a Soul to him, thou ſhouldſt not purſue it with more earneſtneſs than while thou wert an agent of Satans; beſides, the remembrance that thou wert a means of bringing this poor Soul into this ſnare, muſt neceſſarily quicken thy diligence to get him out of it. So much for the firſt part of negative Juſtice, in reſpect of the Souls of our brethren.

12. The

12. The second concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body, there may be several degrees, the highest of them is killing, taking away the life; this is forbid in the very letter of the sixth Commandment; *Thou shalt do no murder.*

Negative Justice to the body.

In respect of the life.

13. Murder may be committed either by open violence, when a man either by sword, or any other Instrument, takes away anothers life, immediately and directly; or it may be done secretly and treacherously, as *David* murdered *Uriah*, not with his own sword, but with the sword of the children of *Ammon*, 2 *Sam.* 11. 17. And *Jezebel Naboth* by a false accusation, 1 *Kin.* 21. 13. and so divers have committed this sin of murther by poyson, false witness, or some such concealed ways. The former is commonly the effect of a sudden rage, the latter hath several originals; sometimes it proceeds from some old malice fixt in the heart towards the person; sometimes from some covetous or ambitious desires; such an one stands in a man's way to his profit or preferment, and therefore he must be removed: and sometimes again it is to cover shame, as in the case of Strumpets, that murther their Infants that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our perswasions and enticements we draw a Man to do that which tends to the shortning of his life, and is apparent to do so; he that makes his neighbour drunk, if by that drunkenness the Man comes to any mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess can acquit himself of his murther in the eyes of God, though humane Laws touch him not. I wish

Several ways of being guilty of Murder.

those who make it their business to draw in customers to that trade of debauchery, would consider it. There is yet another way of bringing this guilt upon our selves; and that is, by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; and he that sets two persons at variance, or seeing them already so, blows the coals, if murder ensue, he certainly hath his share in the guilt: which is a consideration that ought to affright all from having any thing to do in the kindling or increasing of contention.

The hainousness of the sin.

14. Now for the hainousness of this sin of Murther, I suppose none can be ignorant, that it is of the deepest dye, a most loud crying sin. This we may see in the first act of this kind, that ever was committed; *Abels* blood crieth from the earth, as God tells *Cain*, *Gen.* 4. 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land where it is committed, such as is not to be washed out, but by the blood of the murtherer; as appears, *Deut.* 19. 12, 13. The Land cannot be purged of blood, but by the blood of him that shed it; and therefore though in other cases the flying to the Altar secured a man, yet in this of wilful murder no such refuge was allowed, but such a one was to be taken even thence, and delivered up to justice, *Exod.* 21. 14. *Thou shalt take him from my Altar that he may die.* And it is yet farther observable, that the onely two Precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin; that of not eating bloud, *Gen.* 9. 4. being a ceremony to beget in Men a greater horrour of this sin of murther, and so intended for the preventing of it. The other was for the punishment of it, *Gen.* 9. 6. *He that sheddeth mans bloud, by man shall his bloud be shed*; and the reason of this strictness is added in the next words, *For in the image of God made he man*; where you see that this sin is not onely an injury to our brother, but even the highest contempt and despite towards God himself, for it is the defacing of his Image, which he hath stamped

ſtamped upon Man. Nay yet further, it is the uſurping of God's proper right, and authority. For it is God alone, that hath right to diſpoſe of the life of Man; 'twas he alone that gave it, and it is he alone that hath power to take it away: but he that murders a man, does as it were, wreſt this power out of God's hand, which is the higheſt pitch of rebellious preſumption

15. And as the ſin is great, ſo likewiſe is the puniſhment; we ſee it frequently very great and remarkable, even in this world (beſides thoſe moſt fearful effects of it in the next) bloud not only cries, but it cries for vengeance; and the great God of recompences, as he ſtiles himſelf, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murthered innocent *Naboth*, for greedineſs of his Vineyard, were themſelves ſlain, and the Dogs licked their bloud in the place where they had ſhed his, as you may read in that Story; ſo *Abſalom* that ſlew his brother *Amnon*, after he had committed that ſin, fell into another, that of rebellion againſt his King and Father, and in it miſerably periſhed. *Rechab* and *Baanah*, that ſlew *Iſhboſheth*, were themſelves put to death, and that by the very perſon they thought to endear by it. Many more inſtances might be given of this out of the Sacred Story, and many alſo out of Humane, there having been no age but hath yielded multitudes of examples of this kind, ſo that every man may furniſh himſelf out of the obſervations of his own time. *The great puniſhment attending it.*

16. And it is worth our notice, what ſtrange and even miraculous means it hath often pleaſed God to uſe for the diſcovery of this ſin: the very brute creatures have often been made inſtruments of it; nay, often the extream horror of a Man's own conſcience hath made him betray himſelf; ſo that it is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the *The ſtrange diſcoveries of it.*

vengeance of it, for he can never ſhut out his own conſcience, that will in ſpight of him be privy to the fact, and that very often proves the means of diſcovering it to the world; or if it ſhould not do that, yet it will ſure act revenge on him, it will be ſuch a Hell within him as will be worſe than death: This we have ſeen in many, who after the commiſſion of this ſin have never been able to enjoy a minutes reſt, but have had that intolerable anguiſh of mind, that they have choſen to be their own murderers rather than live in it. Theſe are the uſual effects of this ſin even in this world, but thoſe in another are yet more dreadful, where ſurely the higheſt degrees of torment belong to this high pitch of wickedneſs: for if, as our Saviour tells us, *Matth.* 5. 22. Hell-fire be the portion of him that ſhall but call his brother fool, what degree of thoſe burnings can we think proportionable to this ſo much greater an injury?

We muſt watch diligently againſt all approaches of this ſin.

17. The conſideration of all this ought to poſſeſs us with the greateſt horrour and abomination of this ſin, and to make us extreamly watchful of ourſelves, that we never fall into it, and to that end to prevent all thoſe occaſions which may inſenſibly draw us into this Pit. I mentioned at firſt ſeveral things which are wont to be originals of it, and at thoſe we muſt begin, if we will ſurely guard our ſelves. If therefore thou wilt be ſure never to kill a man in thy rage, be ſure never to be in that rage; for if thou permitteſt thy ſelf to that, thou canſt have no ſecurity againſt the other, anger being a madneſs that ſuffers us not to conſider, or know what we do, when it has once poſſeſt us. Therefore when thou findeſt thy ſelf begin to be inflamed, think betimes whither this may lead thee, if thou letteſt looſe to it, and immediately put the bridle upon this head-ſtrong paſſion: ſo again if thou wilt be ſure thy malice ſhall not draw thee to it, be ſure never to harbour one malicious thought in thy heart, for if it once ſettle there, it will gather ſuch ſtrength, that within a while thou wilt be perfectly

perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous guest, to shut the doors against it, never to let it enter thy mind: so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee; for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy controul, and hurry thee to this or any other sin, that may serve their ends. In like manner, if thou wouldest not be guilty of any of the mortal effects of thy neighbours drunkenness, be sure not to entice him to it, nor accompany him at it; and to that purpose do not allow thy self in the same practice, for if thou do, thou wilt be labouring to get company at it. Lastly, if thou wilt not be guilty of the murther committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cause of it. For when thou hast either kindled or blowed the fire, what knowest thou whom it may consume? Bring always as much water as thou canst to quench, but never bring one drop of Oyl to encrease the flame. The like may be said of all other occasions of this sin not here mentioned; and this careful preserving our selves from these, is the onely sure way to keep us from this sin: therefore as ever thou wouldest keep thy self innocent from the great offence, guard thee warily from all such in-lets, those steps and approaches towards it.

Maiming a great injury.

18. But although murder be the greatest, yet it is not the only injury that may be done to the body of our neighbour; there are others which are also of a very high nature; the next in degree to this is Maiming him, depriving him of any member, or at least of the use of it; and this is a very great wrong and mischief to him, as we may discern by the Judgment of God himself, in the case of the bond-servant, who should by his masters means

loſe a member, *Exod.* 21. 26. the freedom of his whole life was thought but a reaſonable recompence for it. *He ſhall let him go free*, ſaith the text, *for his eye*; nay, though it were a leſs conſiderable part, if it were but a tooth, which of all others may be loſt with the leaſt damage, yet the ſame amends was to be made him, verſe 27.

That which every man dreads for himſelf.

19. But we need no other way of meaſuring this injury, than the judgment of every man in his own caſe; how much does every man dread the loſs of a limb? So that if he be by any accident or diſeaſe in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it for a Man to do that to another, which he ſo unwillingly ſuffers himſelf?

Yet worſe if the man be poor.

But if the perſon be poor, one that muſt labour for his living, the injury is yet greater, it is ſuch as may in effect amount to the former ſin of murther; for as the Wiſe man ſays, *Ecclus* 24. 21. *The poor mans bread is his life, and he that deprives them thereof is a bloud-ſhedder.* And therefore he that deprives him of the means of getting his bread, by diſabling him from labour, is ſurely no leſs guilty. In the Law it was permitted to every man that had ſuſtained ſuch a damage by his neighbour, to require the Magiſtrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is, *Exod.* 21. 24.

Neceſſity of making what ſatisfaction we can.

20. And though unprofitable revenge be not now allowed to us Chriſtians, yet ſure it is the part of every one who hath done this injury, to make what ſatisfaction lies in his power; 'tis true, he cannot reſtore a limb again (which by the way ſhould make Men wary how they do thoſe miſchiefs which it is ſo impoſſible for them to repair) but yet he may ſatisfie for ſome of the ill effects of that loſs. If that have brought the Man to want and penury, he may, nay

nay he muſt, if he have but the leaſt ability, relieve and ſupport him, yea, though it be by his own extraordinary labour: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* ſpeaks, much more muſt we be ſo to them whom our ſelves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know he is bound to do all that is poſſible towards the repairing of it; if he do not, every new ſuffering that the poor mans wants bring upon him, becomes a new charge and accuſation againſt him, at the tribunal of the juſt Judge.

21. There are yet other degrees of injury to the body of our neighbour. I ſhall mention only two more, Wounds and ſtripes; a Man may wound another, which though it finally cauſe loſs neither of life nor limb, is yet an endangering of both; and the like may be ſaid of ſtripes; both of which however are very painful at the preſent, nay, perhaps very long after; and pain, of all temporal evils, is to be accounted the greateſt, for it is not only an evil in it ſelf, but it is ſuch an one, that permits us not, whilſt we are under it, to enjoy any other good: a Man in pain having no taſte of any the greateſt delights. If any Man deſpiſe theſe, as light injuries, let him again ask himſelf, how he would like it, to have his own body ſlaſht or bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another, and why then ſhouldeſt thou offer it to him? *Wounds and ſtripes injuries alſo.*

22. The truth is, this ſtrange cruelty to others is the effect of a great pride, and haughtineſs of heart: we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear blows from us, when in the mean time we are ſo tender of our ſelves, that we cannot hear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe injuries are commonly ſo ſlight, that did not this inward *This cruelty to others the effect of pride.*

pride diſpoſe us to ſuch an angrineſs of humour, that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of cruelty, that without any provocation at all, in cool bloud, as they ſay, they can thus wrong their poor brethren, and make it part of their paſtime and recreation to cauſe pain to others. Thus ſome tyrannous humours take ſuch a pleaſure in tormenting thoſe under their power, that they are glad when they can but finde a pretence to puniſh them, and then do it without all moderation; and others will ſet men together by the ears, only that they may have the ſport of ſeeing the ſcuffle; like the old *Romans*, that made it one of their publick ſports to ſee Men kill one another; and ſure we have as little Chriſtianity as they, if we can take delight in ſuch ſpectacles.

23. This ſavageneſs and cruelty of mind is ſo unbecoming the nature of a Man, that he is not allowed to uſe it even to his beaſt; how intolerable is it then towards thoſe, that are of the ſame nature, and which is more, are heirs of the ſame eternal hopes with us? They that ſhall thus tranſgreſs againſt their neighbours in any of the foregoing particulars, or whatever elſe is hurtful to the body, are unjuſt perſons, want even this loweſt ſort of juſtice, the negative, to their neighbours in reſpect of their bodies,

24. Neither can any Man excuſe himſelf by ſaying what he has done was onely in return of ſome injury offered him by the other; for ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that Man who is not, by being thine enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou haſt never the more right of dominion over him, becauſe he hath done thee wrong, and therefore if thou hadſt no power over his body before, 'tis certain thou haſt none now; and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but unjuſt in every act of violence thou doſt to him. Nay, this injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his

his own peculiar right, *Vengeance is mine, I will repay* ſaith *the Lord*, Rom. 12. 19. and then he that will act revenge for himſelf, what does he, but incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were, out of his hand, as if he knew better how to wield it? Which is at once a robbery and contempt of the Divine Majeſty.

SUNDAY XI.

Of Juſtice about the Poſſeſſions of our Neighbour; againſt injuring him, as concerning his Wife, his Goods. Of Oppreſſion. Theft. Of paying of Debts, &c.

Sect. 1. THE third part of Negative Juſtice concerns the Poſſeſſions of our Neighbours; what I mean by Poſſeſſions, I cannot better explain than by referring you to the Tenth Commandment, the end of which is to bridle all covetous appetites and deſires towards the Poſſeſſions of our neighbour. There we find reckoned up, not onely his houſe, ſervants and cattle, which may all paſs under the one general name of his goods or riches, but particularly his Wife, as a principal part of his poſſeſſions; and therefore when we conſider this duty of negative juſtice, in reſpect of the poſſeſſions of our neighbour, we muſt apply it to both, his wife as well as his goods. *His Poſſeſſions.*

2. The eſpecial and peculiar right that every man hath in his Wife is ſo well known, that it were vain to ſay any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, ſhews that it is ſufficiently underſtood in the world, and therefore none that does this injury to another, can be ignorant of the greatneſs of it. The corrupting of a Man's *His Wife.*

Wife

Wife, enticing her to a ſtrange bed, is by all acknowledged to be the worſt ſort of theft, infinitely beyond that of the goods.

The enticing a mans wife the greateſt injuſtice.

3. Indeed there is in this one a heap of the greateſt injuſtices together, ſome towards the Woman, and ſome towards the Man: towards the Woman there are the greateſt imaginable; it is that injuſtice to her ſoul, which was before mentioned as the higheſt of all others; 'tis the robbing her of her innocency, and ſetting her in a courſe of the horrideſt wickedneſs (no leſs than luſt and perjury together) from which it is probable ſhe may never return, and then it proves the damning of her eternally. Next, it is in reſpect of this world the robbing her of her credit, making her abhorred and deſpiſed, and her very name a reproach among all men; and beſides, it is the depriving her of all that happineſs of life, which ariſes from the mutual kindneſs and affection that is between man and wife. Inſtead whereof, this brings in a loathing and abhorring of each other, from whence flow multitudes of miſchiefs, too many to rehearſe, in all which the man hath his ſhare alſo.

To the woman.

To the man.

4. But beſides thoſe, there are to him many and high injuſtices; for it is firſt the robbing him of that, which of all other things he accounts moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath ſuch an incommunicable right, that himſelf cannot, if he would, make it over to any other; and therefore ſure it cannot without the utmoſt injuſtice be torn from him by any. Nor is this all, but it is farther the ingulfing him (if ever he come to diſcern it) in that moſt tormenting paſſion of jealouſie, which is of all others the moſt painful, and which oft puts men upon the moſt deſperate attempts; it being, as *Solomon* ſays, *Prov.* 6. 34. *The rage of a man.* It is yet farther, the bringing upon him all that ſcorn and contempt which by the unjuſt meaſures of the world falls on them which are ſo abuſed, and which is by many

eſteemed

esteemed the most insufferable part of the wrong; and though it be true, that it is very unjust he should fall under reproach onely because he is injured, yet unless the World could be new moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery in the usual sence of the word, for perhaps it may be the thrusting in the child of the Adulterer into his family, to share both in the maintenance and portions of his own children; and this is an errand theft: first, in respect of the man, who surely intends not the providing for another mans child; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family as much as he hath by this means robb'd it of.

The most irreparable.

5. All this put together, will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make reparations: for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done. To this purpose it is observable in the Jewish Law, that the Thief was appointed to restore fourfold, and that freed him; but the Adulterer having no possibility of making any restitution, any satisfaction, he must pay his life for his offence, *Lev.* 20. 10. And though now adays adulterers speed better, live many days to renew their guilt, and perhaps to laugh at those whom they have thus injured; yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not. If by God's grace they do come to repentance, they will then find this to be no cheap sin; many anguishes of soul, terrours and perplexities of conscience, groans and tears, it must cost them; and indeed, were a Man's whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too

too many drive? Certain'y it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no Man flatter himself, that the guilt of a course and habit of such a sin can be washt away with a single act of repentance; no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for Men to run into this sin, (and that with such painful pursuits as many do) which he knowes must at the best hand, that is, supposing he do repent of it, cost him thus dear? But then if he do not repent, infinitely dearer? it loses him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he hath acted this sin, be it so that he may have said with the adulterer in *Job* 25. 15. *No eye seeth me*, yet 'tis sure he could not in the greatest obscurity shelter himself from God's sight, with whom *the darkness is no darkness*, *Psalm* 139. 12. And he it is, who hath expressly threatned to judge this sort of offenders, *Heb.* 13.4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may so seasonably, and so throughly judge themselves, that they may prevent that severe and dreadful judgment of his.

His goods.

6. The second thing to which this Negative justice to our Neighbours possessions reacheth, is his Goods, under which general word is contained all those several sorts of things, as House, Land, Cattle, Money, and the like, in which he hath a right and property; these we are by the rule of this justice to suffer him to enjoy, without seeking, either to work him damage in any of them, or to get any of them to our selves: I make a difference between these two, because there may be two several grounds or motives of this injustice; the one malice, the other covetousness.

7. The

7. The malicious Man desires to work his Neighbours mischief, though he get nothing by it himself; 'tis frequently seen, that Men will make havock and spoil of the goods of one, to whom they bear a grudge, though they never design to get any thing to themselves by it, but only the pleasure of doing a spight to the other. This is a most hellish humour, directly answerable to that of the Devil, who bestows all his pains and industry, not to bring in any good to himself, but onely to ruine and undo others; and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy; where they were so far from being allowed a liberty of spoil and destruction, that they are expresly bound to prevent it, *Exod.* 23. 45. *If thou meet thine enemies Ox or his Ass going a-stray, thou shalt surely bring it back to him again: If thou see the Ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.* Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labour and pains to our selves. How horrible an injustice is it then, purposely to bring that loss and damage on him? Whoever is guilty of this, let him never excuse himself by saying, he hath not enricht himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finger, for sure this malicious injustice is no less a fault than the covetous one; nay, I suppose in respect of the principle and cause from which it flows, it may be greater, this hatred of another being worse than the immoderate love of our selves; whoever hath thus mischieft his neighbour, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it. *Malicious injustice.*

8. But on the other side, let not the covetous defrauder therefore judge his sin light, because there is another that in some one respect out-weighs it; for perhaps *Covetous injustice.*

perhaps in others his may caſt the ſcales; certainly it does in this one, that he that is unjuſt for greedineſs of gain, is like to multiply more acts of this ſin, than he that is ſo out of malice; for 'tis impoſſible any Man ſhould have ſo many objects of his malice, as he may have of his covetouſneſs; there is no man at ſo general a defiance with all Mankind, that he hates every body; but the covetous Man hath as many objects of his vice, as there be things in the World he counts valuable. But I ſhall not longer ſtand upon this compariſon; 'tis ſure they are both great and crying ſins, and that is ground enough of abhorring each: let us deſcend now to the ſeveral branches of this ſort of Covetous injuſtice; 'tis true, they may all bear the name of robbery, or theft, for in effect they are all ſo; yet for methods ſake it will not be amiſs to diſtinguiſh them into theſe three; Oppreſſion, Theft, and Deceit.

Oppreſſion. 9. By Oppreſſion, I mean that open and bare-faced robbery of ſeizing upon the poſſeſſions of others, and owning and avowing the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt, that of power, by which many Nations and Princes have been turned out of their rights, and many private Men out of their eſtates: Sometimes again, Law is made the inſtrument of it; he that covets his Neighbours Lands or Goods, pretends a claim to them and then by corrupting of Juſtice, by Bribes and gifts, or elſe over-ruling it by greatneſs and authority, gets judgment on his ſide: this is a high oppreſſion, and of the worſt ſort, thus to make the Law, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces ſuch a ſentence, yea, and on the Lawyer too, that pleads ſuch a cauſe; for by ſo doing, he aſſiſts in the oppreſſion. Sometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion; thus it is in the caſe of Extortion, and griping Uſury: a Man is in extream want of Money, and this gives opportunity

opportunity to the Extortioner to wreſt unconſcionably from him; to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting Landlords, who, when their poor Tenants know not how to provide themſelves elſewhere, rack and skrew them beyond the worth of the thing. All theſe, and many the like, are but ſeveral ways of acting this one ſin of Oppreſſion, which becomes yet the more hainous, by how much the more helpleſs the perſon is that is thus opreſſed; therefore the oppreſſion of the Widow and Fatherleſs, is in Scripture mentioned as the height of this ſin.

God's vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy vengeance, as we read in divers Texts of Scripture; thus it is, *Ezek.* 18. 12. *He that hath oppreſſed the poor*, and hath ſpoiled by violence, he ſhall ſurely dye, *his bloud ſhall be upon him*; and the ſame ſentence is repeated againſt him, *verſe* 18. Indeed God hath ſo peculiarly taken upon him the protection of the poor and oppreſſed, that he is engaged as it were in honour to be their avenger; and accordingly *Pſalm* 12. we ſee God ſolemnly declare his reſolution of appearing for them, Verſe 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him.* The advice therefore of *Solomon* is excellent, *Prov.* 22. 22. *Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate, for the Lord will plead their cauſe, and will ſpoil the ſoul of thoſe that ſpoiled them*; they are like in the end to have little joy of the booty it brings them in, when it thus engages God againſt them.

Theft.

11. The ſecond ſort of this injuſtice is Theft; and of that alſo there are two kinds, the one the withholding what we ſhould pay, and the other taking from our neighbour what is already in his poſſeſſion.

12. The

12. Of the first sort is the not paying of debts, whether such as we have borrowed, or such as by our own voluntary promise are become our debts; for they are equally due to him that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money or what ever else) and so make him worse than I found him. This is a very great, and very common injustice. Men can now a-days with as great confidence deny him that asks a debt, as they do him that asks an alms; nay, many times 'tis made matter of quarrel for a Man to demand his own: besides the many attendances the Creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so he is made a loser that way too. This is so great injustice, that I see not how a Man can look upon any thing he possesses as his own right, whilest he thus denies another his. It is the duty of every man in debt, rather to strip himself of all, and cast himself again naked upon God's providence, than thus to feather his nest with the spoils of his neighbours. And surely it would prove the more thriving course, not onely in respect of the blessing which may be expected upon justice, compared with the curse that attends the contrary, but even in worldly prudence also; for he that defers paying of debts, will at last be forc'd to it by Law, and that upon much worse terms than he might have done it voluntarily, with a greater charge, and with such a loss of his credit, that afterward in his greatest necessities he will not know where to borrow. But the sure way for a Man to secure himself from the guilt of this injustice, is never to borrow more than he knows he hath means to repay, unless it be of one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing; for he takes that from his neigh-

Not paying what we borrow.

neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat robbery.

What we are bound for.

The ſame juſtice which ties Men to pay their own debts, ties alſo every ſurety to pay thoſe debts of others for which he ſtands bound, in caſe the principal either cannot or will not: for by being bound he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who, it's preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly cheated and betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a Man ſhould pay for that which he never received benefit by, I ſhall yield it, ſo far as to be juſt matter of wariness to every man how he enter into ſuch engagements, but it can never be made an excuſe for the breaking them.

What we have promiſed.

As for the other ſort of debt, that which is brought upon a man by his own voluntary promiſe, that alſo cannot without great injuſtice be withholden; for it is now the man's right, and then 'tis no matter by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt man, *Pſalm* 15. 4. that he keeps his promiſes, yea, *though they were made to his own diſadvantage:* and ſurely he is utterly unfit to aſcend to that holy Hill, there ſpoken of, either as that ſignifies the Church here, or Heaven hereafter, that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer; and the withholding of theſe is a greater ſin, and the complaints of thoſe that are thus injured, aſcend up to God. *Behold* (ſaith S. *James*) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cries of them that have reaped are entred into the ear of the Lord of Sabbath.* Deut. 24. 14, 15. we find a ſtrict command in this matter, *Thou ſhalt not oppreſs a hired ſervant that is poor and needy, at his day thou ſhalt give him his hire, neither ſhall the Sun*

go

go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee. This is one of those loud clamorous sins which will not cease crying, till it bring down God's vengeance; and therefore though thou hast no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgments on thee by thus wronging him.

SUNDAY XII.

Of Theft; Stealing; of deceit in Trust, in Traffick; of Restitution, &c.

Stealing the Goods of our neighbour.

Sect. 1. THE second part of Theft, is the taking from our Neighbour that which is already in his possession: and this may be done either more violently and openly, or else more closely and sliely; the first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; the other is the way of the pilfering thief, that takes away a mans goods unknown to him. I shall not dispute which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for humane society, and betray the actors to the greatest mischiefs even in this World, death it self being by Law appointed the reward of it; and there are few that follow this trade long, but at last meet with that fruit of it. I am sure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such Men to destruction, even in this world; witness the many strange discoveries that have been made of the craftiest thieves. But however, If he were secure from the vengeance

vengeance here, I am ſure nothing but repentance and reformation can ſecure him from the vengeance of it hereafter. And now when theſe dangers are weighed, 'twill ſure appear, that the thief makes a pitiful bargain, he ſteals his neighbours money or cattle, and in exchange for it he muſt pay his life or his ſoul, perhaps both; and if *the whole world be too mean a price for a ſoul*, as he tells us, *Mark* 8. 36. who beſt knew the value of them, having himſelf bought them, what a ſtrange madneſs is it, to barter them away for every petty trifle, as many do, who have got ſuch a habit of ſtealing, that not the meaneſt worthleſs thing can eſcape their fingers? Under this head of Theft may be ranked the receivers of ſtoln goods, whether thoſe that take them, as partners in the theft, or thoſe that buy them, when they know or believe they are ſtoln. This many, (that pretend much to abhor theft) are guilty of, when they can by it buy the thing a little cheaper than the common rate. And here alſo comes in the concealing of any goods a man finds of his neighbours, which whoſoever reſtores not, if he know, or can learn out the owner, is no better than a thief; for he withholds from his neighbour that which properly belongs to him: and ſure 'twill not be uncharitable to ſay, that he that will do this, would likewiſe commit the groſſer theft, were he by that no more in danger of Law than in this he is.

The third part of injuſtice is Deceit; and in that there may be as many acts as there are occaſions of entercourſe and dealing between man and man: *Deceit.*

2. It were impoſſible to name them all, but I think they will be contained under theſe two general deceits; in matters of Truſt, and in matters of Traffick, or bargaining; unleſs it be that of Gaming, which therefore here by the way, I muſt tell you, is as much a fraud and deceit as any of the reſt.

3. He that deceives a man in any Truſt that is committed to him, is guilty of a great injuſtice, & that the moſt treacherous ſort of one, it is the joyning of two great ſins in one, defrauding *In truſt.*

defrauding, and promiſe-breaking; for in all truſts there is a promiſe implied, if not expreſt; for the very accepting of the truſt, contains under it a promiſe of fidelity: theſe truſts are broken ſometimes to the living, ſometimes to the dead; to the living there are many ways of doing it, according to the ſeveral kinds of the truſt; ſometimes a truſt is more general, like that of *Potiphar* to *Joſeph*, *Gen.* 39. 4. a man commits to another all that he hath, and thus Guardians of Children, and ſometimes Stewards are intruſted: ſometimes again it is more limited, and reſtrained to ſome one ſpecial thing; a man intruſts another to bargain or deal for him in ſuch a particular, or he puts ſome one thing into his hands to manage and diſpoſe: thus among ſervants it is uſual for one to be intruſted with one part of the Maſters goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him that intruſts him, with the ſame faithfulneſs that he would for himſelf, but ſhall either careleſſly loſe, or prodigally imbezel the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a truſt to the living. In like manner, he that being intruſted with the execution of a dead man's Teſtament, acts not according to the known intention of the dead man, but enriches himſelf by what is aſſigned to others, he is guilty of this ſin, in reſpect of the dead; which is ſo much the greater, by how much the dead hath no means of remedy and redreſs, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have ſuch a horrour, that he muſt be a very hardned Thief that can attempt it. But either of theſe frauds are made yet more hainous, when either God, or the poor, are immediately concerned in it; that is, when any thing is committed to a man, for the uſes either of piety or charity; this adds ſacriledge to both the fraud and the treachery, and ſo gives him title to all thoſe curſes that attend thoſe ſeveral ſins, which are ſo heavy, that he that for the preſent gain will adventure on them, makes as ill, nay a worſe bargain than *Gehazi*, 2 Kin. 5. 27.

who

who *by getting the raiment of* Naaman, *got his leprosie too.*

In Traffick.

4. The second sort of fraud is in matters of traffick and bargain, wherein there may be deceit both in the seller and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in over-rating it.

The sellers concealing the faults of his ware.

5. The ways of concealing its faults are ordinarily these; either first by denying that it hath any such fault; nay, perhaps commending it for the direct contrary quality; and this is down-right lying, and so adds that sin to the other; and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? Abundantly enough to sink a poor Soul to destruction, and all this only to skrew a little more money out of his neighbours pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A second means of concealing, is by using some art to the thing, to make it look fair, and to hide the faults of it; and this is acting a lye, though it be not speaking one; which amounts to the same thing, and has surely in this case as much of the intention of cheating and defrauding, as the most impudent forswearing can have. A third means, is the picking out ignorant Chapmen; this is, I believe, an Art too well known among Tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskilfulness may make them passable with them: and this is still the same deceit with the former; for it all tends to the same end, the couzening and defrauding of the Chapman, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his Chapman know what he buys; and if his own skill enable him not to judge, (nay, if he do not actually find out the fault) thou art bound to tell it him; otherwise, thou makest him pay for some-

ſomewhat which is not there, he preſuming there is that good quality in it, which thou knoweſt is not, and therefore thou mayeſt as honeſtly take his Money for ſome goods of another mans, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no Man will deny to be an arrant cheat. To this head of concealment may be referred that deceit of falſe weights and meaſures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This ſort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.*

His over-rating it.

6. The ſecond part of fraud in the Seller, lies in over-rating the commodity; though he have not diſguiſed or concealed the faults of it, and ſo have dealt fairly in that reſpect, yet if he ſet an unreaſonable price upon it, he defrauds the buyer: I call that an unreaſonable price, which exceeds the true worth of the thing, conſidered with thoſe moderate gains, which all Tradeſmen are preſumed to be allowed in the Sale: Whatever is beyound this, muſt in all likelihood be fetcht in by ſome of theſe ways: As firſt, by taking advantage of the buyers ignorance in the value of the thing, which is the ſame with doing it in the goodneſs, which hath already been ſhewed to be a deceit; or ſecondly, by taking advantage of his neceſſity: Thou findeſt a Man hath preſent and urgent need of ſuch a thing, and therefore takeſt this opportunity to ſet the Dice upon him; but this is that very ſin of Extortion and Oppreſſion ſpoken of before: for it is ſure, nothing can juſtly raiſe the price of any thing, but either its becoming dearer to thee, or its being ſome way better in it ſelf; but the neceſſity of thy brother cauſes neither of theſe; his nakedneſs doth not make the cloaths thou ſelleſt him ſtand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher, is to change the way of trading, and ſell even the wants and neceſſities of thy Neighbour, which

which ſure is a very unlawful vocation. Or thirdly, it may be by taking advantage of the indiſcretion of the Chapman. A man perhaps earneſtly fancies ſuch a thing, and then ſuffers that fancy ſo to overrule his reaſon, that he reſolves to have it upon any terms. If thou findeſt this in him, and thereupon raiſeſt thy rate, this is to make him buy his folly, which is of all others the deareſt purchaſe; 'tis ſure his fancy adds nothing to the real value, no more than his neceſſity did in the former caſe, and therefore ſhould not add to the price. He therefore that will deal juſtly in the buſineſs of ſelling, muſt not catch at all advantages which the temper of his Chapman may give, but conſider ſoberly, what the thing is worth, and what he would afford it for to another, of whom he had no ſuch advantage, and accordingly rate it to him at no higher a price.

Fraud in the Buyer.

7. On the Buyers part there are not ordinarily ſo many opportunities of Fraud; yet it is poſſible a man may ſometimes happen to ſell ſomewhat, the worth whereof he is not acquainted with, and then it will be as unjuſt for the buyer to make gain by his ignorance, as in the other caſe it was for the ſeller; but that which often falls out is the caſe of neceſſity, which may as probably fall on the ſellers ſide, as the buyers: A man's wants compel him to ſell, and permit him not to ſtay to make the beſt bargain, but force him to take the firſt offer; and here for the buyer to grate upon him, becauſe he ſees him in that ſtrait, is the ſame fault which I before ſhewed it to be in the ſeller.

Many temptations to deceit in Traffick.

8. In this whole buſineſs of Traffick there are ſo many opportunities of deceit, that a man had need fence himſelf with a very firm reſolution, nay, love of juſtice, or he will be in danger to fall under temptation; for as the Wiſe man ſpeaks, *Eccluſ* 27. 2. *As a nail ſticks faſt between the joynings of the Stones*; ſo doth ſin ſtick cloſe between buying and ſelling; it is ſo interwoven with all Trades, ſo mixt with the very

first principles and grounds of them, that it is taught together with them, and so becomes part of the Art; so that he is now adayes scarce thought fit to manage a Trade, that wants it, while he that hath most of this black Art of defrauding, applauds and hugs himself, nay, perhaps boasts to others, how he hath over-reacht his Neighbour.

The commonness of injustice a reproach to Christianity.

What an intolerable shame is this, that we Christians, who are by the precepts of our Master set to those higher duties of Charity, should instead of practising them, quite unlearn those common rules of justice, which mear nature teaches? For, I think, I may say there are none of those several branches of injustice towards the possessions of our Neighbour, which would not be adjudged to be so by any sober Heathen; so that, as S. *Paul* tells those of the Circumcision, that the Name of God *was blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice, and their Law, *Rom.* 2. 24. So now may it be said of us, that the *Name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us who call our selves Christians, and particularly in this sin of injustice; for shame let us at last endeavour to wipe off this reproach from our profession, by leaving these practices; to which methinks this one single consideration should be enough to perswade us.

It is not the way to enrich a man.

9. Yet besides this, there want not other; among which, one there is of such a nature as may prevail with the arranteſt worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov.* 22. 16. *He that oppresseth the poor to encrease his riches, shall surely come to want.* So Habak. 2. 6. *Wo*

to

to him that encreaſeth that which is not his! how long? And he that ladeth himſelf with thick Clay: ſhall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee? And thou ſhalt be for booties to them. This is commonly the fortune of thoſe that ſpoil and deceive others; they at laſt meet with ſome that do the like to them. But the place in *Zachary* is moſt full to this purpoſe, *Chap.* 5. where under the ſign of a flying roll is ſignified the curſe that goes forth againſt this ſin, Verſe 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall conſume it with the timber thereof, and with the ſtones thereof.* Where you ſee, theft and perjury are the two ſins, againſt which this curſe is aimed (and they two often go together in the matter of defrauding) and the nature of this curſe is, to conſume the houſe, to make an utter deſtruction of all that belongs to him that is guilty of either of theſe ſins. Thus whileſt thou art ravening after thy neighbours goods, or houſe, thou art but gathering fuel to burn thine own. And the effect of theſe threatnings of God we daily ſee in the ſtrange improſperouſneſs of ill gotten eſtates, which every man is apt enough to obſerve in other mens caſes: he that ſees his neighbour decline in his eſtate, can preſently call to mind, This was gotten by oppreſſion or deceit; yet ſo ſottiſh are we, ſo bewitcht with the love of gain, that he that makes this obſervation, can ſeldom turn it to his own uſe, is nevertheleſs greedy, or unjuſt himſelf for that vengeance he diſcerns upon others.

10. But alas! if thou couldeſt be ſure that thy unjuſt poſſeſſion ſhould not be torn from thee, yet when thou remembreſt, how dear thou muſt pay for them in another world, thou haſt little reaſon to brag of thy prize. Thou thinkeſt thou haſt been very cunning, when thou haſt over-reacht thy brother; But God knows all the while there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein

It ruines the Soul eternally.

herein deals with thee as Fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken: So thou that art gaping to swallow up thy poor brother, art thy self made a prey to that great devourer. And alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even a drop of water to cool thy tongue? Consider this, and from henceforth resolve to imploy all that pains and diligence thou hast used to deceive others, in rescuing thy self from the frauds of the grand deceiver.

The necessity of Restitution.

11. To this purpose it is absolutely necessary, that thou make Restitution to all whom thou hast wronged. For as long as thou keepest any thing of the unjust gain, 'tis as it were an earnest-penny from the Devil, which gives him full right to thy Soul. But perhaps it may be said, It will not in all cases be possible to make restitution to the wronged party, peradventure he may be dead; in that case then make it to his Heirs, to whom his right descends. But it may further be objected, that he that hath long gone on in a course of fraud, may have injured many that he cannot now remember, and many that he has no means of finding out: in this case all I can advise is this: First, to be as diligent as is possible, both in recalling to mind who they were, and endeavouring to find them out: and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor; and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain: but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: As for example, a Tradesman that cannot remember how much he hath cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares; and then what proportion soever he thinks he has so defrauded

defrauded, the same proportion let him now give out of that estate he hath raised by his Trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, than too little. If he do happen to give somewhat over, he need not grudge the charge of such a sin-offering; and 'tis sure he will not, if he do heartily desire an atonement. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horror ought men to have of running into the sin of injustice, which it will be so difficult, if not impossible for them to repair; and the more careful ought they to be to mortifie that which is the root of all injustice, to wit, Covetousness.

SUNDAY XIII.

Of false Reports, False-witness, Slanders, Whisperings; Of scoffing for Infirmities, Calamities, Sins, &c. Of Positive Justice, Truth. Of Lying. Of Envy and Detraction. Of Gratitude, &c.

Sect. 1. THE Fourth Branch of Negative Justice concerns the Credit of our Neighbours, which we are not to lessen or impair by any means, particularly not by false Reports. Of false reports there may be two sorts: the one is when a man says something of his neighbour, which he directly knows to be false; the other, when possibly he has some slight surmise, or jealousie of the thing, but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter. That there doth so in the first of them, no-body will doubt, every one acknowledging that it is the greatest baseness to invent a lie of another: but there is a little reason to question the other; for he that reports a thing as a truth, which is but uncertain, is a liar also; or

His credit.

if he do not report it as a certainty; but only as a probability, yet then though he be not guilty of the lye, yet he is of the injuſtice of robbing his neighbour of his credit; for there is ſuch an aptneſs in men to believe ill of others, that any the lighteſt jealouſie will, if once it be ſpread abroad, ſerve for that purpoſe: and ſure it is a moſt horrible injuſtice upon every ſlight ſurmiſe and fancy to hazard the bringing ſo great an evil upon another; eſpecially when it is conſidered, that thoſe ſurmiſes commonly ſpring rather from ſome cenſoriouſneſs, peeviſhneſs or malice in the ſurmiſer, than from any real fault in the perſon ſo ſuſpected.

Falſe-witneſs.

2. The manner of ſpreading theſe falſe reports of both kinds, is not always the ſame; ſometimes it is more open and avowed, ſometimes more cloſe and private: the open is many times by falſe witneſs before the Courts of Juſtice: and this not onely hurts a man in his credit, but in other reſpects alſo: 'tis the delivering him up to the puniſhment of the Law, and according to the nature of the crime pretended, does him more or leſs miſchief; but if it be of the higheſt kind, it may concern his life, as we ſee it did in *Naboth*'s caſe, 1 *Kings* 21. How great and crying a ſin it is in this reſpect, as alſo in [illegible] of the perjury you may learn from what hath been ſaid of both thoſe ſins. I am now to conſider it only, as it touches the credit; and to that it is a moſt grievous wound, thus to have a crime publickly witneſſed againſt one, and ſuch as is ſcarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a moſt outragious injuſtice to his neighbour: this is that which is expreſſly forbidden in the ninth Commandment, and was by God appointed to be puniſht by the inflicting of the very ſame ſuffering upon him, which his falſe teſtimony aimed to bring upon the other, *Deut.* 19. 16.

Publick ſlanders.

3. The ſecond open way of ſpreading theſe reports, is by a publick and common declaring of them; though not before the Magiſtrate, as in

in the other case, yet in all companies and before such as are likely to carry it farther, and this is usually done with bitter railings and reproaches, it being an ordinary Art of slanderers, to revile those whom they slander, that so by the sharpness of the accusation, they may have the greater impression on the minds of the hearers: this both in respect of the slander, and the railing, is a high injury, and both of them such, as debar the committers from Heaven; thus *Psalm* 15. where the upright man is described, that shall have his part there, this is one special thing, verse 3. *That he slandereth not his neighbour.* And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the Church here by excommunication, as you may see, 1 *Cor.* 15. 11. and from the Kingdom of God hereafter, as it is 1 *Cor.* 6. 10.

4. The other more close and private way of spreading such reports is *Whispering.* that of the Whisperer, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more: this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spreads over a whole Town. This sort of slanderer is of all others the most dangerous, for he works in the dark, tyes all he speaks to, not to own him as the author; so that whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poyson, works incurable effects, before ever the man discern it. This sin of whispering is by St. *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most incurable wounds of this sword of the tongue; the very bain and pest of humane society: and that which not only robs

ſingle perſons of their good names, but oftentimes whole families, nay publick Societies of men, of their peace; what ruines, what confuſions hath this one ſin wrought in the world? 'Tis *Solomon*'s obſervation, *Prov.* 18. 28. that a *Whiſperer ſeparateth chief friends*; and ſure one may truly ſay of tongues thus employed, that they are *ſet on fire of Hell*, as St. *James* ſaith, Chap. 3. 6.

Several ſteps towards this ſin.

4. This is ſuch a guilt, that we are to beware of all the degrees of approach to it, of which there are ſeveral ſteps; the firſt is the giving ear to and cheriſhing of thoſe that come with ſlanders: for they that entertain and receive them, encourage them in the practice; for, as our common proverb ſays, If there were no Receivers, there would be no Thief; ſo if there were none that would give an ear to tales, there would be no tale-bearers. A ſecond ſtep is the giving too eaſie credit to them, for this helps them to attain part of their end. They deſire to get a general ill opinion of ſuch a man, but the way of doing it muſt be by cauſing it, firſt, in particular men: and if thou ſuffer them to do it in thee, they have ſo far proſpered in their aim. And for thy own part, thou doſt a great injuſtice to thy neighbour, to believe ill of him without a juſt ground, which the the accuſation of ſuch a perſon certainly is not. A third ſtep is the reporting to others, what is thus told thee; by which thou makeſt thy ſelf direct'y a party in the ſlander, and after thou haſt unjuſtly withdrawn from thy neighbour thy own good opinion, endeavoureſt to rob him alſo of that of others. This is very little below the guilt of the firſt whiſperer, and tends as much to the ruine of our neighbours credit. And theſe ſeveral degrees have ſo cloſe a dependance one upon another, that it will be very hard for him that allows himſelf the firſt, to eſcape the other; and indeed, he that can take delight to hear his neighbour defamed, may well be preſumed of ſo malicious a humour, that 'tis not likely he ſhould ſtick at ſpreading the ſlander. He therefore that will preſerve his innocence in this matter,

matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, than to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest and dearest relations; so that this whisperer and slanderer is to be lookt on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides this grosser way of slandering, there is another, whereby we may impair and lessen the credit of our neighbour, and that is by contempt and despising, one common effect whereof is scoffing and deriding him. This is very injurious to a mans reputation. For the generality of men do rather take up opinions upon trust, than judgment; and therefore if ye see a man despised, and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising and scorning others. There are ordinarily but three things which are made the occasions of it, (unless it be with such, with whom vertue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbour, but even to God himself, for whose sake it is, that he is so despised) those three are, first, the infirmities, secondly, the calamities, thirdly, the sins of a man; and each of these are very far from being ground of our triumphing over him. *Despising and scoffing.*

7. First, for infirmities, be they either of body or mind, the deformity and unhandsomness of the one, or the weakness and folly of the other; they are things out of his power to help, they are not his faults, but the wise dispensations of the great Creator, who bestows the excellencies of body and mind, as he pleases; and therefore to scorn a man because he hath them not, is in effect to reproach God who gave them not to him. *For infirmities.*

8. So also for the calamities and miseries that befal a man, be it want or sickness, or whatever else, these also come *For calamities.*

by the providence of God, who raiſeth up and pulleth down, as ſeems good to him, and it belongs not to us to judge what are the motives to him to do ſo, as many do, who upon any affliction that befals another, are preſently concluding that ſure it is ſome extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This raſh judgment our Saviour reproves in the *Jews*, *Luke* 13. where on occaſion of the extraordinary ſufferings of the *Galileans*, he asks them, verſe 2, 3. *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you, Nay, but except you repent, ye ſhall all likewiſe periſh.* When we ſee Gods hand heavy upon others, it is no part of our buſineſs to judge them, but our ſelves, and by repentance to prevent what our own ſins have deſerved. But to reproach, and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Pſalmiſt*, as the height of wickedneſs, *Pſalm.* 69. 26. *They perſecute him whom thou haſt ſmitten, and they talk to the grief of them whom thou haſt wounded:* In all the miſeries of others, compaſſion becomes a debt to them; how unjuſt are they then, that inſtead of paying them that debt, afflict them with ſcorn and reproach.

For ſins.

9. Nay, the very ſins of men, though, as they have more of their wills in them, they may ſeem more to deſerve reproach, yet certainly they alſo oblige us to the former duty of compaſſion, and that in the higheſt degree, as being the things, which of all others make a man the moſt miſerable. In all theſe caſes, if we conſider how ſubject we are to the like our ſelves, and that it is only Gods mercy to us, by which we are preſerved from the worſt that any man elſe is under, it will ſurely better become us to look up to him with thankfulneſs, than down on them with contempt and deſpiſing. Thus you ſee the direct injuſtice of ſcorning and contemning our brethren, to which when that other is added, which naturally follows, as a conſequent of this, to wit, the begetting the like contempt in

others,

others, there can ſure be no doubt of its being a great and horrible injuſtice to our neighbour in reſpect of his credit.

Deſtroying the credit, a great injury,

10. Now how great the injury of deſtroying a mans credit is, may be meaſured by theſe two things; firſt, the value of the thing he is robbed of; and ſecondly the difficulty of making reparations. For the firſt, 'tis commonly known, that a mans good name is a thing he holds moſt precious, oftentimes dearer than his life, as we ſee by the hazards men ſometimes run to preſerve even a miſtaken reputation; but 'tis ſure, it is that, which hath even by ſober men been eſteemed one of the greateſt happineſſes of life: And to ſome ſort of men, ſuch eſpecially as ſubſiſt by dealings in the world, 'tis ſo neceſſary, that it may well be reckoned as the means of their livelihood, and then ſure, 'tis no ſlight matter to rob a man of what is thus valuable to him.

and irreparable.

12. Secondly, the difficulty of making reparations encreaſeth the injury, and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, than a difficulty. For when men are poſſeſt of an ill opinion of a perſon, 'tis no eaſie matter to work it out: ſo that the ſlanderer is herein like a young Conjurer, that raiſes a Devil he knows not how to lay again. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it poſſible for him that makes even the moſt publick recantation of his ſlander, to be ſure that every man that hath come to the hearing of the one, ſhall do ſo of the other alſo? And if there be but one perſon, that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury.

Yet every guilty perſon muſt do all he can to repair the injury.

12. This conſideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made uſe of to excuſe thoſe that have already done

the

the wrong, from endeavouring to make the best reparations they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it. And this is so necessary towards the obtaining pardon of the sin, that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his faults of this kinde, must by all prudent means endeavour to restore his Neighbour to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself of confessing publickly the slander, he must rather submit to that, than be wanting to this necessary part of Justice which he owes to the wronged party.

13. Thus I have gone through these four Branches of Negative Justice to our Neighbour; wherein we must yet further observe, that this Justice binds us, not only in respect of our words and actions, but of our very thoughts and affections also; we are not only forbid to hurt, but to hate; not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: We must take no pleasure either in the sin of his Soul, or hurt of his Body: We must not envy him any good thing he enjoys, nor so much as wish to possess our selves of it: neither will it suffice us, that we so bridle our Tongue, that we neither slaunder, nor revile, if we have that malice in our Hearts, which makes us wish his Discredit; or rejoyce when we finde it procured, though we have no hand in the procuring it. This is the peculiar property of God's Laws, that they reach to the Heart: whereas mens can extend only to the Words and Actions; and the reason is clear, because he is the only Law-giver that can see what is in the heart; Therefore if there were the perfectest Innocency in our Tongue and Hands, yet if there be not this Purity of Heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, Prov. 4. 23. *Keep thy Heart*

Justice in the thoughts.

Heart with all diligence, for out of it are the issues of Life. Let us strictly guard that, so that no malicious unjust thought enter there; and that not only, as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in Gods sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, Matt. 5. 8. *Blessed are the pure in heart, for they shall see God.*

Positive Justice.

14. I come now to speak of the Positive part of Justice, which is the yielding to every man that which by any kinde of right he may challenge from us. Of these dues there are some that are general to all Mankinde, others that are restrained within some certain conditions and qualities of men, and become due only by virtue of those qualifications.

Speaking Truth a due to all men.

15. Of the first sort, that is, those that are due to all men, we may reckon, first the speaking Truth, which is a common debt we owe to all Mankinde; Speech is given us as the instrument of intercourse and society one with another, the means of discovering the minde, which otherwise lies hid and concealed; so that were it not for this, our Conversations would be but the same as of beasts: Now this being intended for the good and advantage of mankinde, 'tis a due to it, that it be used to that purpose; but he that Lies, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to.

Lying expresly forbidden in Scripture.

16. There might much be said to shew the several sorts of Obligations we lie under to speak Truth to all men; but supposing I write to Christians, I need not insist upon any other, than the Commands we have of it in Scripture; thus *Ephes.* 4. 25. the Apostle commands, that *putting away lying, they speak every man the truth with his neighbour:* And again, *Col.* 3. 2. *Lye not one to another:* And *Prov.* 6. 17. a lying tongue is mentioned as one of those things that are abominations to the Lord. Yea, so much doth

doth he hate a lye, that it is not the moſt pious and religious end, that can reconcile him to it; the man that lies, though in a zeal to Gods glory, ſhall yet be judged as a ſinner, *Rom.* 3. 7. What ſhall then become of thoſe multitudes of men that lie on quite other ends? Some out of malice, to miſchief others; ſome out of covetouſneſs, to defraud their neighbour; ſome out of pride, to ſet themſelves out; and ſome out of fear, to avoid danger, or hide a fault. But of a yet ſtranger ſort than all theſe, are thoſe, that do it without any diſcernable temptation, that will tell lies by way of ſtory, take pleaſure in telling incredible things, from which themſelves reap nothing, but the reputation of impertinent lyars.

The great commonneſs and folly of this ſin.

17. Among theſe divers kinds of falſehood, Truth is become ſuch a rarity among us, that it is a moſt difficult matter to find ſuch a man as *David* deſcribes; *Pſal.* 15. 2. *That ſpeaketh the truth from his heart.* Men have ſo glibbed their tongues to lying, that they do it familiarly upon any or no occaſion, never thinking that they are obſerved either by God or man. But they are extreamly deceived in both; for there is ſcarce any ſin (that is at all endeavoured to be hid) which is more diſcernible even to men: they that have a cuſtom of lying, ſeldom fail (be their memory never ſo good) at ſome time or other to betray themſelves; and when they do, there is no ſort of ſin meets with greater ſcorn and reproach; a Lyar being by all accounted a title of the greateſt infamy and ſhame. But as for God, 'tis madneſs to hope that all their Arts can diſguiſe them from him, who needs none of thoſe caſual ways of diſcovery which men do, but ſees the heart, and ſo knows at the very inſtant of ſpeaking, the falſehood of what is ſaid: and then by his Title of the God of Truth, is tyed not only to hate, but puniſh it: and accordingly you ſee, *Rev.* 22. that the lyars are in the number of thoſe that are ſhut out of the New *Jeruſalem*; and not onely ſo, but alſo have their *part in the lake that burneth with Fire and Brimſtone.*

If

If therefore thou be not of the humor of that unjuſt Judge Chriſt ſpeaks of, *Luke* 18. 2. who *neither feared God, nor regarded man*, thou muſt reſolve on this part of Juſtice, the putting away lying, which is abhorred by both.

Courteous behaviour a Due to all men.

18. A ſecond thing we owe to all, is Humanity and Courteſie of behaviour, contrary to that ſullen churliſhneſs we find ſpoken of in *Nabal*, who was of ſuch a temper, *that a man could not ſpeak to him*, 1 *Sam.* 25. 17. There is ſure ſo much of reſpect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him from that debt to it, even in the perſon of the meaneſt; and therefore that crabbed and harſh behaviour to any that bears but the form of a man, is an injuſtice to that nature he partakes of. And when we conſider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and conſequently the ſin of thus contemning it.

Not payed by the proud man.

19. This is the common guilt of all proud and haughty perſons, who are ſo buſie in admiring themſelves, that they overlook all that is valuable in others, and ſo think they owe not ſo much as common civility to other men, whilſt they ſet up themſelves, as *Nebuchadnezzar* did his image, *to be worſhiped of all*. This is ſure very contrary to what the Apoſtle exhorts, *Rom.* 12. 10. *In honour prefer one another*; and again, *Phil.* 2. 4. *Look not every man on his own things, but every man alſo on the things of others*: and let ſuch remember the ſentence of our bleſſed Saviour, *Luke* 14. 11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted*, which we often find made good to us, in the ſtrange downfals of proud men. And it is no wonder, for this ſin makes both God and men our enemies; God, as the Scripture every where teſtifies, abhors it, and all that are guilty of it, and men are by means of it uſed ſo contemptuouſly and unkindly by

by us, that they are by nothing more provoked against us; and then whom God and man thus resist, who shall secure and uphold?

Meekness a due to all men.

20. A third thing we owe to all is Meekness; that is, such a patience and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasie to our selves, as hath already been shewed, but also very mischievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly testifie. That this duty of meekness is to be extended to all men, there is no doubt: for the Apostle in expres words commands it, 1 *Thess.* 5. 14. *Be patient towords all men*, and that, it should seem, in spight of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing*; and *Timothy* is commanded to exercise this meekness even towards them who oppose themselves against the Doctrine of the Gospel, 2 *Tim.* 2. 25. which was a case, wherein some heat would probably have been allowed, if it might have been in any.

Brawling very insufferable.

21. This vertue of meekness is so necessary to the preserving the peace of the world, that it is no wonder, that Christ who came to plant peace among men, should enjoy meekness to all. I am sure the contrary effects of rage and anger are every where discernible; it breeds disquiet in Kingdoms, in Neighbourhoods, in Families, and even between the neareſt relations; 'tis such a humour, that *Solomon* warns us never to enter a friendship with a man that is of it, *Prov.* 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with him, as we are again taught by *Solomon*, Prov. 21. 19. where he prefers the *dwelling in a wilderness rather than with a contentious and angry woman*; and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the same unquietness of humour,

humour, there can ſcarce be a greater uneaſineſs, than to converſe with thoſe that have it, though it never proceed farther than words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matt.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it: but alas! we daily out-go that which he there ſets as the higheſt ſtep of this ſin; the calling, *Thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages.

22. Nay, we often go yet higher; reproaches ſerve not our turn, but we muſt curſe too. How common is it to hear men uſe the horridſt execrations and curſings upon every the ſlighteſt cauſe of diſpleaſure? Nay perhaps without any cauſe at all; ſo utterly have we forgot the rule of the Apoſtle, *Rom.* 12. 14. *Bleſs, and curſe not*; Yea, the precept of our bleſſed Saviour himſelf, *Matt.* 5. 44. *Pray for thoſe that deſpitefully uſe you.* Chriſt bids us pray for thoſe who do us all injury, and we are often curſing thoſe who do us none. This is a kind of ſaying our prayers backward indeed, which is ſaid to be part of the Ceremony the Devil uſes at the making a Witch; and we have in this caſe alſo reaſon to look on it, as a means of bringing us into acquaintance and league with that accurſed ſpirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the New *Jeruſalem*, but marks us out for inhabitants of that land of darkneſs. I conclude this with the advice of the Apoſtle, *Eph.* 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.*

It leads to that great ſin of curſing.

23. Having ſpoken thus far of thoſe common dues, wherein all men are concerned and have a right, I am now to proceed to thoſe other ſorts of dues, which belong to particular perſons, by virtue of ſome ſpecial qualification. Theſe qualifications may be of three kinds; that of Excellency, that of Want, and that of Relation.

Particular dues.

A respect due to men of extraordinary gifts.

24. By that of Excellency, I mean any extraordinary gifts, or endowments of a person; such as wisdome, learning and the like, but especially grace. These being the singular gifts of God, have a great value and respect due to them, whereſoever they are to be found; and this we must readily pay by a willing and glad acknowledgment of those his gifts in any he has bestowed them on, and bearing them a reverence and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do who will yield nothing to be reason, but what themselves speak, nor any thing piety, but what agrees with their own practice.

We are not to envy them.

25. Also we must not envy or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them, as it is at large set forth in the Parable of the labourers, *Matth.* 20. where he asks them who grumbled at the Masters bounty to others, *Is it not lawful for me to do what I will with my own? Is thine eye evil because mine is good?* This envying at Gods goodness to others, is in effect a murmuring against God, who thus disposes it; neither can there be a greater, and more direct opposition against him, than for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. And then in respect of the man, 'tis the most unreasonable thing in the world, to love him the less, meerly because he has those good qualities, for which I ought to love him more.

Nor detract from them.

26. Neither must we detract from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds or degrees of them, by that means to take off that esteem which is due to them. This sin of detraction is generally the effect of the former, of envy; he that envies a mans worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak

ſpeak ſlightly of his excellencies, or if they be ſo apparent, that he knows not how to cloud them, he will try if he can by reporting ſome either real, or feigned infirmity of his, take off from the value of the other, and ſo by caſting in ſome dead flies, as the Wiſe man ſpeaks, *Eccleſ.* 10. 1. ſtrive to *corrupt the ſavour of the ointment.* This is a great injuſtice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

The folly of both thoſe ſins.

27. And both thoſe ſins of envy and detraction do uſually prove as great follies as wickedneſs; the envy conſtantly brings pain and torment to a mans ſelf, whereas if he could but chearfully and gladly look on thoſe good things of anothers, he could never fail to be the better for them himſelf: the very pleaſure of ſeeing them would be ſome advantage to him: but beſides that, thoſe gifts of his brother may be many ways helpful to him; his wiſdome and learning may give him inſtruction; his piety and vertue, example, *&c.* But all this the envious man looſeth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be ſo managed, but it will be found out; he that is ſtill putting in Caveats againſt mens good thoughts of others, will quickly diſcover himſelf, to do it out of envy, and then that will be ſure to leſſen their eſteem of himſelf, but not of thoſe he envies, it being a ſort of bearing teſtimony to thoſe excellencies, that he thinks them worth the envying.

A reſpect due to men in regard of their ranks and qualities.

29. What hath been ſaid of the value and reſpect due to thoſe excellencies of the mind, may in a lower degree be applied to the outward advantages of honour, greatneſs, and the like. Theſe though they are not of equal value with the former (and ſuch for which no man is to prize himſelf) yet in regard that theſe degrees and diſtinctions of men are by Gods wiſe providence diſpoſed for the better ordering of the world,

world, there is such a civil respect due to those, to whom God hath dispens'd them, as may best preserve that order, for which they were intended. Therefore all Inferiors are to behave themselves to their Superiors with modesty and respect, and not by a rude boldness confound that order, which it hath pleased God to set in the world; but according as our Church-Catechism teaches, *Order themselves lowly and reverently to all their betters.* And here the former Caution against Envy comes in most seasonably; these outward advantages being things, of which generally men have more taste, than of the other, and therefore will be more apt to envy and repine to see others exceed them therein: to this therefore all the former Considerations against Envy will be very proper, and the more necessary to be made use of, by how much the Temptation is in this case to most minds the greater.

Dues to those that are in any sort of Want.

30. The second qualification is that of Want; whoever is in distress for any thing wherewith I can supply him, that distress of his makes it a Duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others; and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants Knowledge, is to be instructed by him that hath it; and this is one special end, why that knowledge is given him, *The tongue of the learned is given to speak a word in season*, Esay 50. 4. He that is in sadness and affliction, is to be comforted by him that is himself in chearfulness. This we see S. *Paul* makes the end of Gods comforting him, that he *might be able to comfort them that are in any trouble*, 2 Cor. 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such Abilities and Opportunities, as may make it likely to do good. That this is a Justice we owe to our Neighbour, appears plainly by

by the Text, Levit. 19. 17. *Thou shalt not hate thy Brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him*; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended and cleared by him that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an Injustice that of slandering our Neighbour is, I have already shewed.

To the poor.

31. Lastly, he that is in poverty and need, must be relieved by him that is in plenty; and he is bound to it, not only in Charity, but even in Justice. *Solomon* calls it a due, Prov. 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* and what that good is, he explains in the very next verse: *Say not to thy neighbour, Go and come again, and to morrow I will give, when thou hast it by thee.* It seems 'tis the withholding a due, so much as to defer giving to our poor Neighbour. And we finde God did among the *Jews* separate a certain portion of every mans encrease to the use of the poor, a tenth every third year (which is all one with a thirtieth part every year,) *Deut.* 14. 28, 29. And this was to be paid, not as a charity, or liberality, but as a debt; they were unjust, if they withheld it. And surely we have no reason to think, that Christian Justice is sunk so much below the Jewish, that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus*'s lie unrelieved at our doors, they having a better right to our superfluities, than we our selves have; and then what is it but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion?

God withdraws those abilities which are not thus imployed.

32. In all the foregoing cases he that hath ability is to look upon himself as Gods steward, who hath put it into his hands to distribute to them that want, and therefore

not

not to do it, is the ſame injuſtice and fraud, that it would be in any ſteward to purſe up that Money for his private benefit, which was intruſted to him, for the maintenance of the family; and he that ſhall do thus hath juſt reaſon to expect the doom of the unjuſt ſteward, *Luke* 16. *to be put out of his ſtewardſhip*, to have thoſe abilities taken from him, which he hath ſo unfaithfully employed. And as for all the reſt, ſo particularly for that of wealth, 'tis very commonly to be obſerved, that it is withdrawn from thoſe that thus defraud the poor of their parts, the griping miſer coming often by ſtrange undiſcernible ways to poverty; and no wonder, he having no title to Gods bleſſing on his heap, who does not conſecrate a part to him in his poor members. And therefore we ſee the *Iſraelites* before they could make that challenge of Gods promiſe to bleſs them, *Deut.* 26.15. *Look down from thy holy habitation and bleſs thy people Iſrael*, &c. they were firſt to pay the poor mans tithes, *verſe* 12. without which they could lay no claim to it. This withholding *more than is meet*, as *Solomon* ſays, *Prov.* 11. 24. *tends to poverty*; and therefore as thou wouldeſt play the good husband for thy ſelf, be careful to perform this juſtice according to thy ability to all that are in want.

Duties in reſpect of relation.

33. The third qualification is that of relation, and of that there may be divers ſorts, ariſing from divers grounds, and duties anſwerable to each of them. There is firſt a relation of a Debtor to a Creditor; and he that ſtands in that relation to any, whether by virtue of bargain, loan or promiſe, 'tis his duty to pay juſtly what he owes, if he be able (as on the other ſide, if he be not, 'tis the Creditors, to deal charitably and Chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this, having already, by ſhewing you the ſin of withholding debts, informed you of this duty.

34. There

34. There is also a relation of an obliged person to his Benefactor, that is, one that hath done him good, of what kind soever, whether spiritual or corporal; and the duty of that person is, first thankfulness, that is, a ready and hearty acknowledgment of the courtesie received: secondly, prayer for Gods blessings, and rewards upon him; and thirdly, an endeavour, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of gratitude to Benefactors is so generally acknowledged by all, even the most barbarous and savagest of men, that he must have put off much of his humane nature, that refuses to perform it. The very *Publicans* and sinners, as our Saviour says, *do good to those that do good to them.* *Gratitude to Benefactors.*

35. Yet how many of us fail even in this! how frequent is it to see men, not only neglect to repay courtesies, but return injuries in stead of them? It is too observable in many particulars, but in none more, than in the case of advice, and admonition, which is of all others the most precious part of kindness, the realleſt good turn that can be done from one man to another. And therefore those that do this to us, should be look'd on as our prime and greatest benefactors. But alas! how few are there that can find gratitude, shall I say? nay patience for such a curtesie? Go about to admonish a man of a fault, or tell him of an Errour, he presently looks on you as his enemy: you are as S. *Paul* tells the *Galatians*, Chap. 4. 16. *become his enemy, because you tell him the truth:* such a pride there is in mens hearts, that they must not be told of any thing amiss, though it be with no other intent, but that they may amend it. A strange madness this is, the same that it would be in a sick man, to fly in the face of him that comes to cure him, on a fancy that he disparaged him in supposing him sick; so that we may well say with the Wise man, *Prov.* 12. 1. *He that hateth reproof is brutish.* There cannot in the world be a more unhappy temper, for it fortifies a man in his sins; raises such Mounts and Bulwarks *The contrary too common.*

Bulwarks about them, that no man can come to assault them; and if we may believe *Solomon*, destruction will not fail to attend it, Prov. 29. 1. *He that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy.* But then again in respect of the admonisher, 'tis the greatest injustice, I may say cruelty that can be; he comes in tenderness and compassion to rescue thee from danger, and to that purpose puts himself upon a very uneasie task; for such the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him to finde, that instead of reforming the first fault, thou art run into a second, to wit, that of causless displeasure against him? This is one of the worst, and yet I doubt, the commonest sort of unthankfulness to Benefactors, and so a great failing in that duty we owe to that sort of relation. But perhaps these will be lookt on as remote relations, (yet 'tis sure they are such as challenge all that duty I have assigned to them.) I shall in the next place proceed to those relations, which are by all acknowledged to be of the greatest nearness.

SUNDAY XIV.

Of Duty to Magistrates, Pastors. Of the duty of Parents to Children, &c. *Of Childrens Duty unto Parents,* &c.

Sect. 1. *Duty to Parents.*

THE first of those nearer sorts of relations, is that of a Parent; and here it will be necessary to consider the several sorts of Parents, according to which the Duty of them is to be measured. Those are these three; the Civil, the Spiritual, the Natural.

2. The

2. The Civil Parent is he whom God hath eſtabliſht the Supreme Magiſtrate, who by a juſt right poſſeſſes the Throne in a Nation. This is the common Father of all thoſe that are under his authority. The duty we owe to this Parent, is firſt Honour and Reverence, looking on him, as upon one, on whom God hath ſtamped much of his own power and authority, and therefore paying him all honour and eſteem, never daring upon any pretence whatſoever, to *ſpeak evil of the Ruler of our people*, Acts 23. 5. *Duties to the Supreme Magiſtrate.* *Honour*

3. Secondly, paying Tribute; This is expreſly commanded by the Apoſtle *Rom.* 13. 6. *Pay ye Tribute alſo, for they are Gods Miniſters attending continually upon this very thing.* God has ſet them apart as Miniſters for the common good of the people, and therfore 'tis all juſtice, they ſhould be maintained and ſupported by them. And indeed when it is conſidered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reaſon to envy them theſe dues; and it may truly be ſaid, there is none of their poor labouring ſubjects that earns their living ſo hardly. *Tribute.*

4. Thirdly, we are to pray for them: this is alſo expreſly commanded by the Apoſtle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The buſineſſes of that calling are ſo weighty, the dangers and hazards of it ſo great, that they of all others need prayers for Gods direction, aſſiſtance, and bleſſing, and the prayers that are thus poured out for them, will return into our own boſoms, for the bleſſings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the cloſe of the verſe forementioned. *Prayers for them.*

5. Fourthly, we are to pay them Obedience. This is likewiſe ſtrictly charged by the Apoſtle, 1 *Pet.* 2. 13. *Submit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as Supreme* *Obedience.*

or unto Governours as those that are sent by him. We owe such an obedience to the supreme power, that whoever is authoriz'd by him, we are to submit to; and S. *Paul* likewise is most full to this purpose, *Rom.* 13 1. *Let every soul be subject to the higher powers*: And again, Verse 2. *Whosoever resisteth the powers, resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to shew us that no pretence of the wickedness of our Rulers can free us of this duty. An obedience we must pay either Active or Passive; the active is in the case of all lawful commands; that is, when ever the Magistrate commands something, which is not contrary to some command of God, we are then bound to act according to that command of the Magistrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this active obedience: we may, nay we must refuse thus to act, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornes) We are in that case to *obey God rather than man.* But even this is a season for the Passive obedience, we must patiently suffer, what he inflicts on us for such a refusal, and not to secure our selves, rise up against him, *For who can stretch his hand against the Lords anointed, and be guiltless?* says *David* to *Abishai*, 1 *Sam.* 26 9. and that at a time when *David* was under a great persecution from *Saul*, nay, had also the assurance of the Kingdom after him; and S. *Paul*'s sentence in this case is most heavy, *Rom.* 13. 2. *They that resist shall receive to themselves damnation.* Here is very small encouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of Kings from whom no power can shelter them, and this damnation in the close will prove a sad prize of their Victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this Treatise, and it being very useless for the people

people to enquire, what is the duty of their Supreme, wherein the most are already much better read, than in their own: it may suffice them to know, that whatsoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

Duties to our Pastors.

6. The second sort of Parents are spiritual; that is, the Ministers of the Word, whether such, as be Governours in the Church, or others under them, who are to perform the same offices to our Souls, that our natural Parents do to our bodies. Thus S. *Paul* tells the *Corinthians*, that in *Christ Jesus he had begotten them through the Gospel*, 1 Cor. 4. 15. and the *Galatians*, Chap. 4. 19. that he *travels in birth of them, till Christ be formed in them*: And again, 1 Cor. 3. 2. *He had fed them with Milk*, that is, such Doctrines as were agreeable to that infant state of Christianity they were then in; but he had *stronger meat for them of full age*, Heb. 5. 14. All these are the offices of a Parent, and therefore they that perform them to us may well be accounted as such.

Love.

7. Our duty to these is first to love them, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by S. *Paul*, 1 Thess. 5. 13. *I beseech you, brethren, mark them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake.* The work is such as ought in all reason to procure them love, it being of the highest advantage to us.

Esteem.

8. Secondly, 'tis our duty to value and esteem them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of the work, or who it is that employs them. The nature of their work is of all others the most excellent. We use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no merchandize of equal worth with a Soul; and this is their Traffick, rescuing precious Souls from perdition. And if we consider further,

who it is that imploys them, it yet adds to the reverence due to them. They are *Ambaſſadors for Chriſt*, 2. *Cor.* 5. 20. And Ambaſſadors are by the laws of all Nations to be uſed with a reſpect anſwerable to the quality of thoſe that ſend them. Therefore Chriſt tells his diſciples, when he ſends them out to preach, *He that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me*, *Luke*. 10. 16. It ſeems there is more depends on the deſpiſing of Miniſters, than men ordinarily conſider, 'tis the deſpiſing of God and Chriſt both. Let thoſe think of this, who make it their paſtime and ſport to affront and deride this calling. And let thoſe alſo, who dare preſume to exerciſe the Offices of it, without being lawfully call'd to it, which is a moſt high preſumption; 'tis as if a man of his own head ſhould go, as an Ambaſſador from his Prince. The Apoſtle ſays of the Prieſts of the Law, which yet are inferior to thoſe of the Goſpel, *That no man taketh this honour to himſelf, but he which was called of God*, *Heb.* 5. 4. How ſhall then any man dare to aſſume this great honour to himſelf that is not called to it? Neither will it ſuffice to ſay, they have the inward call of the Spirit; for ſince God hath eſtabliſhed an order in the Church, for the admitting men to this Office, they that ſhall take it upon them without that authority, reſiſt that ordinance, and are but of the number of thoſe thieves and robbers, as our Saviour ſpeaks, *John* 10. *which come not in by the door*. Beſides, the ſad experience of theſe times ſhews, that many who pretend moſt to this inward call of the ſpirit, are called by ſome other ſpirit than that of God, the doctrines they vent, being uſually directly contrary to that word of his, on which all true Doctrines muſt be founded. Such are to be lookt upon as thoſe ſeducers, thoſe falſe prophets, whereof we are ſo often warn'd in the Epiſtles of the Apoſtles. And whoſoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying ſin; that he made of the meaneſt of the people Prieſts; that is, ſuch as had by Gods inſtitution no right to it: and whoever

ever hearkens to these uncalled preachers, runs into that very sin; for without the encouragement of being followed, they would not long continue the course, and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false Apostles against them. This is a guilt this age is too much concerned in. God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

9. Thirdly, We owe to them maintenance: But of this I have spoken already in the first part of this Book, and shall not here repeat. *Maintenance.* Fourthly, We owe them obedience. *Obey them*, saith the Apostle, *that have the rule over you, and submit your selves, for they watch for your Souls. Heb.* 13. 17. *Obedience.* This obedience is to be paid them in spiritual things; that is, whatsoever they out of Gods word shall declare to us to be Gods commands, these we are diligently to obey, remembring that it is not they but God requires it, according to that of Christ, *He that heareth you heareth me, Luke* 10.16. And this, whether it be delivered by the way of publick preaching, or private exhortation, for in both, so long as they keep them to the rule, which is Gods Word, they are the *Messengers of the Lord of Hosts, Mal.* 2. 7. This obedience the Apostle inforceth from a double motive, one taken from the Ministry, another from themselves. *They watch*, says he, *for your Souls, as they that must give an account, that they may do it with joy, and not with grief.* The people are by their obedience to enable their Pastors to give a comfortable account of their Souls; and it is a most unkind return of all their care and labours, to be put to grieve for the ill success of them. But then in the second place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (says the Apostle, *Heb.* 13.17.) *will be unprofitable for you;*

'tis your ſelves that will finally prove the loſers by it, you loſe all thoſe glorious rewards, which are offered as the crown of this obedience; you get nothing but an addition to your ſin and puniſhment; for as our Saviour tells the *Phariſees*, *if he had not come and ſpoken to them, they had not had ſin*, *John* 15. 24. that is, in compariſon with what they then had; ſo certainly they that never had the Goſpel preached to them, are much more innocent than they that have heard and reſiſted it. And for the puniſhment, what Chriſt told thoſe to whom he had preached, *that it ſhould be more tolerable for Tyre and Sydon*, which were Heathen Cities, *than for them*, the ſame undoubtedly we may conclude for our ſelves.

Prayers for them.

10. Laſtly, We are to pray for them; This S. *Paul* every where requires of his ſpiritual children; thus *Eph.* 6.7,8. having commanded prayer for all Saints, he adds, *And for me that utterrance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel*; and ſo again, *Col.* 4. 3. And this remains ſtill a duty to theſe Spiritual Fathers, to pray for ſuch aſſiſtances of Gods ſpirit to them, as may enable them rightly to diſcharge that holy Calling. I ſhall omit to ſet down here what is the duty of Miniſters to the people, upon the ſame conſideration, on which I forbear to mention the duty of Magiſtrates.

Duties to our natural Parents.

11. The third ſort of Parent is the natural; the *Fathers of our fleſh*, as the Apoſtle calls them, *Heb* 12. 9. And to theſe we owe ſeveral duties; as firſt,

Reverence.

we owe them reverence and reſpect; we muſt behave our ſelves towards them with all humility and obſervance, and muſt not upon any pretence of infirmity in them deſpiſe or contemn them, either in outward behaviour, or ſo much as inwardly in our hearts. If indeed they have infirmities, it muſt be our buſineſs to cover, and conceal them; like *Shem* and *Japhet*, who, while curſed *Cham* publiſht and *diſcloſed the nakedneſs of their father, covered it*, *Gen.* 9. 23. and that in ſuch a manner

manner too, as even themſelves might not behold it. We are as much as may be to keep our ſelves from looking on thoſe nakedneſſes of our Parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publiſh and deride the infirmities of their Parents, but pretend they have thoſe infirmities they have not; there is ordinarily ſuch a pride and headineſs in youth, that they cannot abide to ſubmit to the counſels and directions of their Elders, and therefore to ſhake them off, are willing to have them paſs for dotage, when they are the fruits of ſobriety and experience. To ſuch the exhortation of *Solomon* is very neceſſary, *Prov.* 24. 22. *Hearken to thy father that begat thee, and deſpiſe not thy mother when ſhe is old.* A multitude of texts more there are in that book to this purpoſe, which ſhews that the wiſeſt of men thought it neceſſary for children to attend to the counſel of their Parents. But the youth of our age, ſet up for wiſdom the quite contrary way, and think they then become wits, when they are advanced to the deſpiſing the counſel, yea, mocking the perſons of their Parents. Let ſuch, if they will not practiſe the exhortations, yet remember the threatning of the Wiſe man, *Prov.* 30. 17. *The eye that mocketh his father and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it.*

13. A ſecond duty we owe to them is Love; we are to bear them a real kindneſs, ſuch as may make us heartily deſirous of all manner of good to them, and abhor to do any thing that may grieve and diſquiet them. This will appear but common gratitude, when 'tis remembred what our parents have done for us, how they were not only the inſtruments of firſt bringing us into the world, but alſo of ſuſtaining and ſupporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be expreſt ſeveral ways, firſt, in all kindneſs of behaviour, carrying our ſelves not only with awe and reſpect, but *Love.*

with kindness and affection, and therefore most gladly and readily doing these things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expresst in praying for them. The debt a Child ows to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to Heaven for blessings on their Parents, ransack Hell for curses on them, and pour out the blackest execrations against them? This is a thing so horrid that one would think they need no perswasion against it; because none could be so vile, as to fall into it: but we see God himself, who best knows mens hearts, saw it possible, and therefore laid the heaviest punishment upon it, *He that curseth Father or Mother let him die the death*, *Exod.* 21. 17. And alas! our daily experience tells us 'tis not only possible but common, even this of uttering curses. But 'tis to be feared, there is another yet more common, that is, the wishing curses, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greedines of the possessions of the Parents, have wisht their deaths? but whoever doth so, let him remember, that how slily and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this hainous offender, a curser of his parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth commandment promiseth long life as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and sure there is nothing more highly contrary to that duty, than this we

are

are now ſpeaking of, the curſing our Parents.

Obedience.

14. The third duty we owe to them is Obedience; this is not only contained in the fifth commandment, but expreſly enjoyned in other places of Scripture, *Epheſ.* 6.1. *Children obey your Parents in the Lord, for this is right*; and again, *Col.* 3 20. *Children obey your parents in all things for this is well-pleaſing to the Lord.* We owe them an obedience in all things, unleſs where their commands are contrary to the commands of God, for in that caſe our duty to God muſt be preferred; and therefore if any parent ſhall be ſo wicked, as to require his child to ſteal, to lie, or to do any unlawful thing, the child then offends not againſt his duty, though he diſobey that command, nay, he muſt diſobey, or elſe he offends againſt a higher duty, even that he ows to God his Heavenly Father. Yet when 'tis thus neceſſary to refuſe Obedience, he ſhould take care to do it in ſuch a modeſt, and reſpectful manner, that it may appear 'tis conſcience only, and not ſtubbornneſs moves him to it. But in caſe of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded is too manifeſt every where in the world; where Parents generally have their children no longer under command, than they are under the rod; when they are once grown up, they think themſelves free from all obedience to them; or if ſome do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only Worldly prudence, they fear to diſpleaſe their Parents, leſt they ſhould ſhorten their hand towards them, and ſo they ſhall loſe ſomewhat by it; but how few are there that obey purely upon conſcience of duty? This ſin of Diſobedience to Parents was by the law of *Moſes* puniſhable with death, as you may read *Deu.* 21. 18. but if Parents now adays ſhould proceed ſo with their children, many might ſoon make themſelves childleſs.

Especially in their Marriage.

15. But of all the acts of disobedience, that of marrying against the consent of the Parent, is one of the highest. Children are so much the Goods, the Possessions of their Parent, that they cannot without a kind of theft, give away themselves without the allowance of those that have the right in them: and therefore we see under the Law, the *Maid that had made any vow, was not suffered to perform it, without the consent of the Parent.* Numb. 30. 5. The right of the Parent was thought of force enough to cancel and make void the Obligation, even of a vow, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed.

Ministring to their wants.

16. A fourth duty to the Parent, is to assist and minister to them in all their wants of what kind soever, whether weakness and sickness of body, decayedness of understanding, or poverty and lowness in estate; in all these the child is bound, according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very same benefit from the Parents; the child had then no strength to support, no understanding to guide it self; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the child is to perform the same offices back again to them. As for that of relieving their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teaches us, that this is contained within the precept of honouring their Parents; for when *Mark* 7. 13. he accuses the *Pharisees of rejecting the Commandment of God, to cleave to their own traditions*, he instances in this particular concerning the relieving of Parents, whereby 'tis manifest this is a part of that duty which is enjoyned in the

the fifth Commandment, as you may ſee at large in the Text, and ſuch a duty it is that no pretence can abſolve, or acquit us of it. How then ſhall thoſe anſwer it, that deny relief to their poor Parents, that cannot part with their own exceſſes and ſuperfluities, which are indeed their ſins, to ſatisfie the neceſſities of thoſe to whom they owe their being? Nay, ſome there are yet worſe, who out of pride ſcorn to own their Parents in their poverty: thus it often happens, when the Child is advanced to dignity or wealth, they think it a diſparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanneſs of their birth, and ſo the poor Parent fares the worſe for the proſperity of his child. This is ſuch a pride and unnaturalneſs together, as will ſurely find a ſharp vengeance from God; for if *Solomon* obſerve of Pride alone, that it is the *forerunner of deſtruction*, *Prov.* 16. 18. we may much rather conclude ſo of it, when it is thus accompanied.

Duty to be paid even to the worſt of Parents.

17 To this that hath been ſaid of the duty of Children to their Parents, I ſhall add only this; that no unkindneſs, no fault of the Parent, can acquit the child of this duty; but as S. *Peter* tells ſervants, 1 *Pet.* 2. 18. that they *muſt be ſubject, not only to the good and gentle Maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty, not only to the kind and virtuous, but even to the harſheſt, and wickedeſt Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefeſt ground of it; that is laid in the Command of God, who requires us thus to honour our Parents. And therefore though we ſhould ſuppoſe a Parent ſo unnatural, as never to have done any thing to oblige the Child (which can hardly be imagined) yet ſtill the Command of God continues in force, and we are in conſcience of that, to perform that duty to our Parents, though none of the other tye of gratitude ſhould lye on us.

But

Duty of Parents to Children.

But as this is due from the child to the Parents, ſo on the other ſide there are other things alſo due from the Parents to the Child, and that throughout the ſeveral States and Ages of it.

To nouriſh them.

18 Firſt, There is the care of nouriſhing and ſuſtaining it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himſelf; this is a duty which nature teaches; even the ſavage beaſts have a great care and tenderneſs in nouriſhing their young, and therefore may ſerve to reproach and condemn all Parents, who ſhall be ſo unnatural as to neglect this. I ſhall not here enter into queſtion, *Whether the Mother be obliged to give the child its firſt nouriſhment, by giving it Suck her ſelf*, becauſe 'twill not be poſſible to affirm univerſally in the Caſe, there being many circumſtances, which may alter it, and make it not only lawful, but beſt not to do it; all I ſhall ſay is, that where no impediment of ſickneſs, weakneſs, or the like does happen, 'tis ſurely beſt for the Mother her ſelf to perform this office, there being many advantages to the child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth, or niceneſs, or any ſuch unworthy motive; for where ſuch only are the grounds of forbearing it, they will never be able to juſtifie the omiſſion, they being themſelves unjuſtifiable.

Bring them to Baptiſm.

But beſides this firſt care, which belongs to the body of the child, there is another, which ſhould begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of Baptiſm, thereby to procure them an early right to all thoſe precious advantages, which that Sacrament conveighs to them. This is a duty the Parents ought not to delay, it being moſt reaſonable, that they who have been inſtruments to conveigh the ſtain and pollution of ſin to the poor Infant, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be: Beſides, the life of ſo tender a creature is but a blaſt, and many

times

times gone in a moment; and though we are not to despair of Gods mercy to those poor children, who die without Baptism, yet surely those parents commit a great fault by whose neglect it is that they want it.

19 Secondly, the Parents must provide for the Education of the child; they must, as *Solomon* speaks, *Prov.* 22. 6. *Train up the child in the way he should go.* As soon therefore as children come to the use of reason, they are to be instructed, and that first in those things which concern their eternal well being, they are by little and little to be taught all those things which God hath commanded them as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishment, if they do it not. These things ought as early as possible, to be instilled into the minds of Children, which (like new Vessels) do usually keep the savour of that which is first put into them; and therefore it nearly concerns all Parents ro look they be at first thus seasoned with Vertue and Religion. 'T is sure if this be neglected, there is one ready at hand to fill them with the contrary: the Devil will be diligent enough to instil into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, than to good, there is need of great care and watchfulness to prevent those endeavours of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to vertue, and a hatred of vice; that so when the temptations come, they may be armed against them. This surely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; we justly look upon those Parents, as most unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderness, compared to this of neglecting his education, for by that he ruines his Soul, makes him miserable eternally; and God knows multitudes of such cruel Parents there are in the world, that thus give up their children to be possest by the Devil, for want of an early acquainting them with the ways of God; nay indeed

Educate them.

how

how few there are that do conſcionably perform this duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally among youth; the children of thoſe who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt, as the meereſt Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves. For as God ſays to the careleſs watchman, *Ezek.* 3. 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands*; ſo ſurely will it fare with all Parents who have this office of watchmen intruſted to them by God over their own children. A ſecond part of education is the bringing them up to ſome imployment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great ſnare of the Devil, Idleneſs; and alſo be taught ſome uſeful Art or Trade, whereby when they come to age, they may become profitable to the Commonwealth, and able to get an honeſt living to themſelves.

Means towards the education of children.

20. To this great duty of Education of Children there is required as means, firſt, Encouragement; ſecondly Correction. Encouragement is firſt to be tried, we ſhould endeavour to make children in love with duty, by offering them rewards and invitations, and whenever they do well, take notice of it, and encourage them to go on. It is an ill courſe ſome Parents hold, who think they muſt never appear to their children but with a face of ſowreneſs and auſterity; this ſeems to be that which S. *Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath*, *Col.* 3. 21. To be as harſh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apoſtle tells us in the ſame verſe, what will be the iſſue of it, they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The ſecond means is correction, and this becomes ſeaſonable, when the former will do no good, when all fair means, perſwaſions,

ſwaſions, and encouragements prevail not, then there is a neceſſity of uſing ſharper; and let that be firſt tried in words, I mean not railing and foul language, but in ſober, yet ſharp reproof; but if that fail too, then proceed to blows; and in this caſe, as *Solomon* ſays, *He that ſpareth his rod hateth his ſon*, Prov. 13. 24. 'Tis a cruel fondneſs, that to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befal the child that is left to himſelf. But then this correction muſt be given in ſuch a manner, as may be likely to do good; to which purpoſe it muſt be given timely; the child muſt not be ſuffered to run on in any ill, till it hath got a habit, and a ſtubbornneſs too. This is a great error in many Parents, they will let their children alone for divers years, to do what they liſt, permit them to lie, to ſteal, without ever ſo much as rebuking them, nay, perhaps pleaſe themſelves to ſee the witty ſhifts of the child, and think it matters not what they do while they are little: but alas! all that while the vice gets root, and that many times ſo deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction muſt be moderate, not exceeding the quality of the fault, nor the tenderneſs of the child. Thirdly, it muſt not be given in rage, if it be, it will not only be in danger of being immoderate, but it will loſe its effects upon the Child, who will think he is corrected, not becauſe he has done a fault, but becauſe his Parent is angry, and ſo will rather blame the Parent than himſelf: whereas on the contrary, care ſhould be taken to make the child as ſenſible of the fault, as of the ſmart, without which he will never be throughly amended.

21. Thirdly, after children are grown up, and are paſt the age of education, there are yet other Offices for the Parent to perform to them; the Parent is ſtill to watch over them, in reſpect of their ſouls, to obſerve how they practiſe thoſe precepts which are given them in their education, and accordingly to exhort, incourage, or reprove, as they find occaſion.

The Parent to watch over their Souls even when they are grown up.

22. So

22. So also for their outward estate, they are to put them into some course of living in the world; if God have blest the Parents with wealth, according to what he hath, he must distribute to his children, remembring that since he was the instrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it; they are therefore to be lookt on as very unnatural parents, who, so they may have enough to spend in their own riots and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among Parents in this business; they defer all the provisions for them, till themselves be dead, heap up, perhaps, great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs that come from this: First, it lessens the child's affection to his Parent, nay, sometimes it proceeds so far, as to make him wish his death: which though it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a Parent, to give that temptation. Secondly, it puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of Parents has often put Men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the first occasion cease; and therefore Parents ought to beware how they run them upon those hazards. Besides, the Parent loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant Earth-worm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the Parent get that wealth honestly, which he makes their portion; else 'tis very far from being a provision: there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, doth but cheat and

To provide for their subsistence.

and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation, that I need say nothing to confirm the truth of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely Parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sowres the whole lump, bringing down curses upon all a Man possesseth. Let all Parents therefore satisfie themselves with such provisions for their children, as God shall enable them honestly to make, assuring themselves how little soever it be, 'tis a better portion than the greatest wealth unjustly gotten; according to that of *Solomon*, *Prov.* 16. 8. *Better is a little with righteousness, than great revenue without right.*

23. A fourth thing the Parent ows to the Child is Good Example, he is not only to set him rules of virtue and godliness, but he must himself give him a pattern in his own practice; we see the force of example is infinitely beyond that of precept, especially where the person is one to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themselves so before their children, that their example may be a means of winning them to vertue. But alas! this age affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, than their own Parents. And indeed how can it be otherwise? While Men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the child that sees his father drunk, will surely think he may be so too, as well as his father. So he that hears him swear, will do the like, & so for all other vices; & if any Parent that is thus wicked himself, should happen to have so much more care of his childs *To give them good example.*

Soul

Soul than his own, as to forbid him the things which himself practises, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that himself freely does, and so he is never likely to be wrought upon by it. This consideration layes a most strict tie upon all Parents to live Christianly, for otherwise they do not only hazard their own Souls, but those of their children also, and as it were, purchase an estate of inheritance in Hell.

To bless them.

24 A fifth duty of Parents is blessing their children; the way of doing that is double, first, by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate; and secondly, by their piety; they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scripture to Godly men, that their *seed shall be blessed*. Thus in the second Commandment, God promises *to shew mercy to the thousandth generation of them that love him and keep his Commandments*. And it is very observable in the *Jews*, that though they were a stiff-necked generation, and had very grievously provoked God, yet the Godliness of their fore-fathers, *Abraham*, *Isaac* and *Jacob*, did many times move God to save them from destruction; on the other side, we see that even good men have fared the worse for the iniquities of their fathers; thus when *Josiah* had destroyed idolatry, restored Gods service, and done good beyond all the Kings that were before him, yet there was an old arrear of *Manasseh* his Grandfather, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, 2 *Kings* 23. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

25 Sixthly,

25. Sixthly, Parents must take heed, that they use their power over their children with equity and moderation, not to oppress them with unreasonable Commands, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof Parents may often have use, but in none greater than in the business of marrying their children, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things which Parents ought especially to consider in the matching their children; the first, how they may live Christianly; and to that purpose to chuse a vertuous and pious person to link them with; the second is, how they may live chearfully and comfortably in this world; and to that end, though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after: that which much more tends to the happiness of that state, is the mutual kindness and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no Parent ought to thrust a child into it. I have now done with the first sort of Relation, that of a Parent.

To give no unreasonable commands.

SUNDAY XV.

Of duty to our Brethren, and Relations, Husband Wife, Friends, Masters, Servants.

Sect. 1. THe second sort of Relation is that of a Brother; now brotherhood may be twofold, either

Dues to Brethren.

either natural, or ſpiritual; the latter may in the largeſt extent contain under it all Mankind, all that partake of the ſame nature; but I ſhall not conſider it ſo in this place, having already mentioned thoſe general duties which belong to all as ſuch. I now ſpeak of that natural brotherhood that is between thoſe that are the children of the ſame immediate Parent; and the duty of theſe is to have united hearts and affections: this nature points out to them, they partaking in a more ſpecial manner of each others ſubſtance, and therefore ought to have the greateſt tenderneſs and kindneſs, each to other; thus we ſee *Abraham* makes it an argument, why there ſhould be *no contention between him and Lot, becauſe they were brethren*, Gen. 13. 8. And though by brethren there is meant only couſins, yet that helps the more ſtrongly to conclude, that this nearer relation is in reaſon to be a greater bar to ſtrife, as alſo that this kindneſs is in ſome degree to be extended to all that have any nearneſs of blood to us.

Natural.

2 This kindneſs and Love between Brethren and Siſters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in moſt danger of diſagreeing; for the continual converſation that is among them whilſt they are at home in the fathers houſe will be apt to miniſter ſome occaſion of jar. Beſides the equality that is among them in reſpect of birth, often makes them inclinable to envy each other, when one is in any reſpect advanced above the other. Thus we ſee *Joſephs* brethren envied him, becauſe he had moſt of his fathers love, and *Rachel* envied her ſiſter *Leah*, becauſe ſhe was fruitful; therefore for the preventing of ſuch temptations, let all who have brethren and ſiſters, poſſeſs their mind with a great and real kindneſs to them, look on them as parts of themſelves and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the ſame body, but will ſtrive

The neceſſity of Love among Brethren.

ſtrive to advance and help forward the good of each other.

Spiritual brotherhood.

3. The ſecond kind of Brotherhood is ſpiritual; that contains all thoſe who profeſs the ſame Faith with us: the Church in our Baptiſm becomes a Mother to each baptized perſon; and then ſurely they that have the relation of children to her, muſt have alſo the relation of brethren to each other; and to this ſort of brethren alſo we owe a great deal of tenderneſs and affection; the ſpiritual Bond of Religion ſhould, of all others the moſt cloſely unite our hearts. This is the Brotherhood which St. *Peter* exhorts us to love, 1 *Pet.* 2. 17. And to it we are in an eſpecial manner bound to do all good offices, *Do good*, ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith*, *Gal.*6.10, Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tells us, that *whoſoever gives but a cup of cold water to any in the Name of a Diſciple, ſhall not loſe his reward*, *Matthew* 10. 42. From whence we may aſſure our ſelves that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight.

Our duty to hold communion with theſe brethren.

4. Several duties there are required of us to theſe brethren; one principal, is the holding Communion with

them

them, and that first in Doctrine; we are constantly to continue in the belief and profession of all those necessary Truths, by which we may be mark'd out as followers and Disciples of Christ. This is that Faith which St. *Jude* speaks of, which was *once delivered to the Saints*, *Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of Profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* 10. 22. *Let us hold fast the profession of our Faith without wavering.* Secondly, we are also, as opportunity serves, to communicate with them in all holy Offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our Profession, and therefore he that willingly withdraws himself from these, gives ground to suspect he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts* 2. 42. *They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of Bread, and in prayers.* They continued, and that stedfastly, they were not frightned from it by any persecutions, though that were a time wherein they were tried with the sharpest Sufferings; which may teach us that it is not the danger that attends this Duty, can acquit us of it.

To bear with their Infirmities.

5. Secondly, We are to bear with the infirmities of our Christian brethren, according to the advice of St. *Paul*, *Rom.* 15. 1. *We that are strong ought to bear the Infirmities of the Weak.* If one that holds all necessary Christian Truths, happen yet to be in some Error, we are not for this, either to forsake his communion, or despise his person. This St. *Paul* teaches us in the case of that weak brother, *who by error made a causeless scruple about Meats*, *Rom.* 14. where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise

ſpiſe him; as on the other ſide, he bids that weak one not to judge the ſtronger. The leſſer differences in opinion muſt be born with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other.

To reſtore them after falls.

6. Thirdly, We are to endeavour the reſtoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any Sin. Thus St. *Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a Fault, conſidering themſelves leſt they were alſo tempted.* We are not to look on him as a caſt-away, to give him over as utterly deſperate, neither are we to triumph over him, in reſpect of our own innocence, like the proud *Phariſee* over the poor *Publican*, *Luke* 18. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is ſuch, that we are not ſecure from the like falls.

To ſympathize with them.

7. Fourthly we are to have a Sympathy and fellow-feeling with theſe brethren, to be neerly toucht with whatſoever befalls them, either as they are conſidered in ſociety or in ſingle perſons. In ſociety firſt, and ſo they make up a Church; and that either the univerſal, which is made up of all Believers throughout the World, or any particular Church, which is made up of all the believers in that particular Nation; and whatever happens to either of theſe, either the whole Church in general, or any ſuch ſingle part of it, eſpecially that whereof our ſelves are members, we are to be much affected and moved with it, to rejoyce in all the proſperities, and to mourn and bewail all the breaches and deſolations thereof, and daily and earneſtly to pray with *David* Pſal. 51. 18. *O be favourable and gracious unto* Sion, *build thou the Walls of* Jeruſalem; and that eſpecially when we ſee her in diſtreſſes, and perſecution. Whoſoever is not thus toucht with the condition of the Church, is not to be lookt on as a living member of it;

for

for as in the natural Body every Member is concerned in the prosperity of the whole, so certainly 'tis here; It was the observation of the Psalmist, that *Gods servants think upon the stones of* Sion, *and pity to see her in the dust*, Psalm 102. 14. and surely all his servants are still of the same temper, cannot look on the ruines and desolations of the Church, without the greatest sorrow, and lamentation. Secondly, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account our selves concerned in every particular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* 12. 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty. *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoyce with it.* All these several effects of love, we owe to these spiritual brethren. And this love is that, which Christ hath made the badge of his Disciples, *John* 13. 35. *By this shall all men know that ye are my Disciples, if ye have love one to another*; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

The Wife ows to the Husband obedience.

8. The third relation is that between Husband and Wife: This is yet much nearer than either of the former, as appears by that Text, *Ephes.* 5. 31. *A man shall leave Father and Mother, and cleave to his Wife and they two shall be one flesh.* Several duties there are owing from one of these persons to the other: and first for the Wife, she ows obedience. This is commanded by the Apostle, *Col.* 3. 18. *Wives submit your selves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is, in all lawful commands, for otherwise 'tis here, as in the case of all other superiours, God must be obeyed rather than Man, and the Wife must not upon her Husbands command

command do any thing which is forbidden by God. But in all things which do not croſs ſome command of God's, this Precept is of force, and will ſerve to condemn the peviſh ſtubbornneſs of many wives who reſiſt the lawful commands of their hu bands, only becauſe they are impatient of this duty of ſubjection, which God himſelf requires of them. But it may here be asked, what if the Husband command ſomething, which though it be not unlawful, is yet very inconvenient, and imprudent, muſt the Wife ſubmit to ſuch a command? To this I anſwer that it will be no diſſobedience in her, but duty, calmly and mildly to ſhew him the inconveniencies thereof, and to perſwade him to retract that command: but in caſe ſhe cannot win him to it by fair intreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey, nothing but the unlawfulneſs of the command being ſufficient warrant for that.

9. Secondly, The wife ows Fidelity to the Husband, and that of two ſorts; firſt, that of the bed, ſhe muſt keep her ſelf pure and chaſt from all ſtrange embraces, and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence reject all motions of that ſort, and never give any man that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. Secondly, She ows him likewiſe Fidelity in the managing thoſe worldly affairs he commits to her, ſhe muſt order them ſo, as may be moſt to her husbands advantage; and not by deceiving and couzening of him employ his goods to ſuch uſes as he allows not of. *Fidelity.*

10. Thirdly, She ows him Love, and together with tha. all friendlineſs and kindneſs of converſation: ſhe is to endeavour to bring him as much aſſiſtance, and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the womans creation, the being *a help to her huſband*, *Gen.* 2. 13. and this in all conditions, whether health or ſickneſs, wealth or poverty, whatſoever eſtate God by his providence ſhall caſt him into, ſhe muſt be as much of comfort and ſupport to him, as ſhe *Love.*

can. To this all ſullenneſs and harſhneſs, all brawling and unquietneſs is directly contrary, for that makes the wife the burden and plague of the man, inſtead of a help and comfort: And ſure if it be a fault to behave ones ſelf ſo to any perſon, as hath already been ſhewed, how great muſt it be to do ſo to him, to whom the greateſt kindneſs and affection is owing?

The faults of the Husband acquit not from theſe duties.

11. Nor let ſuch wives think that any faults, or provocations of the Husband can juſtifie their forwardneſs; for they will not, either in reſpect of religion or diſcretion. Not in Religion for where God has abſolutely commanded a duty to be paid, 'tis not any unworthineſs of the perſon can excuſe from it; nor in Diſcretion, for the worſe a Husband is, the more need there is for the wife to carry her ſelf with that gentleneſs and ſweetneſs, that may be moſt likely to win him. This is the advice Saint Peter gave to the Wives of his time, 1 *Pet.* 3. 1. *Likewiſe ye wives be in ſubjection to your own husbands, that if any obey not the word, they may without the word be won by the converſation of the wives.* It ſeems the good behaviour of the wives was thought a powerful means to win Men from Heatheniſm to Chriſtianity; and ſure it might now adays have ſome good effects, if women would have but the patience to try it: At the leaſt, 'twould have this, that it would keep ſome tolerable quiet in Families, whereas on the other ſide, the ill fruits of the wives unquietneſs are ſo notorious, that there are few neighbourhoods, but can give ſome inſtance of it. How many Men are there, that to avoid the noiſe of a froward wife, have fallen to company-keeping, and by that to drunkenneſs, poverty, and a multitude of miſchiefs? Let all Wives therefore beware of adminiſtring that temptation. But whenever there happens any thing, which, in kindneſs to her husband, ſhe is to admoniſh him of, let it be with that ſoftneſs and mildneſs that it may appear 'tis love, and not anger that makes her ſpeak.

12. There

12. There are also on the Husbands part several duties; there is first Love, which St. *Paul* requires to be very tender and compassionate towards the wife, as appears by the similitudes he useth in that matter, *Ephes.* 5. The one, that of the love a man bears to his natural body. *No man*, says he, Verse 29. *ever hateth his own flesh but nourisheth it and cherisheth it.* The other love is that Christ bears to his Church; which is far greater, Verse 25. both which he sets as patterns of this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them; Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like humane creatures, consider whether that be to love them as their own bodies. *The Husband owes to the wife love.*

13. A second duty of the Husband, is Faithfulness to the Bed. This is by God as well required of the Husband, as the Wife; and though the world do seem to look on the breach of this duty with less abhorrence in the Husband, yet sure before that just Judge, the offence will appear no less on the Man's side, than the Woman's. This is certain, 'tis in both a breach of the vow made to each other at their Marriage, and so besides the uncleanness, a downright perjury, and those differences in the case, which seem to cast the scale, are rather in respect of civil and wordly consideration, than meerly of the sin. *Faithfulness.*

14. A third part of the Husband is to maintain and provide for the Wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the Husband, who being as hath been *Maintenance.*

said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labour and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in Idleness.

Instruction.

15. Fourthly, The husband is to instruct the wife, in the things which concern her eternal welfare, if she be ignorant of them. Thus St. *Paul* bids the *wives learn of their husbands at home*, 1 *Cor.* 14, 36. which supposes that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavour that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him than all the rest. This should make men careful to get knowledg themselves, that so they may be able to perform this duty they owe to others.

Husbands & Wives mutually to pray for, and assist each other in all good.

16. Lastly, Husbands and Wives are mutually to pray for each other, to beg all blessings from God both spiritual and temporal, and to endeavour all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty, and disswading and drawing back from all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of Good, both to their own Family and all others within their reach. This is of all other the truest and most valuable love. Nay, indeed, how can it be said they do love at all, who contentedly let each other run on in a course that will bring them to eternal misery? And if the love of Husbands and Wives were thus grounded in vertue and Religion, 'twould make their lives a kind of Heaven on earth; 'twould prevent all those contentions and brawlings, so common among them, which are the great plagues of Families, and the lesser Hell in passage to the greater; and truly where it is not thus

thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of every one that means to enter upon that state, to consider advisedly beforehand, and to chuse such a person with whom they may have this spiritual friendship, that is, such a one, as truly fears God. There are many false ends of Marriage lookt upon in the world: some marry for Wealth, others for Beauty, and generally they are only worldly respects that are at all considered; but certainly he that would marry as he ought, should contrive to make his Marriage useful to those better ends of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the vertue of the person chosen is more conducing than all the wealth in the world, though I deny not, but that a competency of that may likewise be considered. *The vertue of the person the chief consideration in Marriage.*

18. But above all things let all take heed, that they make not such marriages as may not only be ill in their effects, but are actual sins at the time; such are the marriages of those that were formerly promised to some other, in which case 'tis sure they rightly belong to those, to whom they past the first promise; and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is direct adultery, as St. *Paul* tells us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are within those degrees of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Levit.* and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the Person to be married, would prevent many *Unlawful Marriages.*

ſad effects, which we daily ſee follow ſuch raſh or unlawful matches. It were well therefore if People would look on marriage, as our Church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfie mens carnal luſts and appetites; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God*; and in ſo doing, no doubt, a bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between Husband and Wife,

Friendſhip.

19 The next is that between Friends; and this relation if it be rightly founded, it is of great nearneſs and uſefulneſs? but there is none more generally miſtaken in the world; Men uſually call them their Friends, with whom they have an intimacy and frequency of converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The Drunkard thinks him his friend that will keep him company; the deceitful Perſon, him that will aid him in his cheats, the proud Man, him that will flatter him: And ſo generally in all vices, they are look'd on as friends that advance and further us in them. But God knows this is far from friendſhip; ſuch a Friend as this the Devil himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in virtue, not in vice: in ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil. The general duty of a friend then muſt be reſolved to be the induſtrious purſuit of his friends real advantages, in which there are ſeveral particulars contained.

Its duties.

Faithfulneſs.

20 As firſt, faithfulneſs in all truſts committed to him by his friend, whether that of goods, or ſecrets; he that betrays the truſt of a friend in either, is by all men lookt upon with abhorrence, it being one of the higheſt falſeneſſes and treacheries,

treacheries, and for such treacherous wounds the Wise man tells us, *Every friend will depart*, Eccles. 22. 22.

21. Secondly, 'tis the duty of a Friend to be assisting to his friend in all his outward needs; to counsel him when he wants advice; to chear him when he needs comfort; to give him when he wants relief; and to endeavour his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David*, *he loved him as his own Soul*, and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20. *Assistance.*

22. The third and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and vertue, by all means within his power, by exhortations and incouragements to all vertue, by earnest and vehement dissuasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none else is qualified for. Such an unwillingness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it. Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into security; his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a flatterer, soothes and cherishes him in his sin. When yet farther it is considered how great need all men have at some time or other of being admonished, 'twil appear a most unfriendly, yea, cruel thing to omit it. We have that natural partiality to our selves, *Admonition.*

that we cannot so readily discern our own miscarriages, as we do other mens, and therefore 'tis very necessary they should sometimes be shewed us by those, who see them more clearly; and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go unreproved, it often comes to such a habit, that reproofs will do no good. And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief? 'Tis the expression of God himself speaking of a friend, *Thy friend which is as thine own soul, Deut.* 13. 6. And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their Souls, which we ought to have of our own. It will therefore be very fit for all that have entred any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reproved party for censoriousness or unkindness.

Prayer.

23. Fourthly, to these several parts of kindness must be added that of Prayer; we must not only assist our friends, our selves, in what we can, but we must call in the Almighties aid to them, recommending them earnestly to God for all his blessings, both temporal and spiritual.

Constancy.

24. Lastly, We must be Constant in our friendships, and not out of a lightness of humor grow weary of a friend, only because we have had him long. This is great injustice to him, who if he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in our selves, for it is the casting away the greatest treasure of human life, for such certainly is a tried friend. The wisest of Men gives warning of it, *Prov.* 27. 16. *Thine own friend, and thy fathers friend forsake not.*

not. Nay, farther, 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of Men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou mayeſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band.

25. The laſt relation is that between Maſters and Servants, both which owe duty to each other. That of the ſervant is firſt obedience to all lawful commands; this is expreſly requred by the Apoſtle, *Epheſ. 6. 6. Servants obey in all things your Maſters*, &c. And this obedience muſt not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort. Verſe 7. *with good will doing ſervice*; and to help them herein, they are to conſider, that it is to the Lord, and not unto Men. God has commanded ſervants thus to obey their Maſters; and therefore the obedience they pay is to God which may well make them do it chearfully, how harſh or unworthy ſoever the Maſter be, eſpecially if what the Apoſtle farther urgeth, Verſe 8. be conſidered, *That there is a reward to be expected from God for it.* *Servants owe to their Maſters Obedience.*

26. The ſecond duty of the Servant is faithfulneſs, and that may be of two ſorts; one as oppoſed to eye ſervice, the other to porloyning or defrauding. The firſt part of faithfulneſs is the doing of all true ſervice to his Maſter, not only when his eye is over him, and he expects puniſhment for the omiſſion, but at all times, even when his Maſter is not likely to diſcern his failing; and that Servant that doth not make conſcience of this, is far from being a faithful Servant, this eye-ſervice being by the Apoſtle ſet oppoſite to that ſingleneſs of heart, which he requires of Servants, *Eph. 6. 5.* The ſecond ſort of faithfulneſs conſiſts in the honeſt managery of all things intruſted to him by his Maſter, the not waſting *Fidelity.*

his goods (as the unjuſt Steward was accuſed to have done, *Luke* 16.) whether by careleſs embezelling of them, or by converting any of them to his own uſe without the allowance of his Maſter. This latter is that perloyning of which the Apoſtle warns ſervants, *Tit* 2. 10. and is indeed no better than arrant theft; of this kind are all thoſe ways, that the ſervant hath of gaining to himſelf, by the loſs and dammage of his Maſter, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this ſort of unfaithfulneſs is worſe than common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the other ſort of unfaithfulneſs, that of waſting, though without gain to themſelves; it differs not much in effect from this, the Maſter may loſe as much by the one as the other, and then what odds is it to him, whether he be robbed by the covetouſneſs or negligence of his Servant? And it is ſtill the ſame breach of truſt with the former; for every Maſter is ſuppoſed to intruſt his affairs as well to the care as to the honeſty of his Servant: for 'twould be little advantage to the Maſter to be ſecured that his ſervant would not himſelf cheat him, whilſt in the mean time he would by his careleſneſs give opportunity to others to do it: therefore he that does not carefully look to his Maſters profit, deceives his truſt, as well as he that unjuſtly provides for his own.

Submiſſion to rebuke.

27. A third duty of a ſervant is patience and meekneſs under the reproofs of his Maſter, *not anſwering* again as the Apoſtle exhorts, *Tit.* 2. 9. that is, not making ſuch ſurly and rude replies, as may increaſe the Maſters diſpleaſure, a thing too frequent among ſervants, even in the juſteſt reprehenſions; whereas S. *Peter* directs them patiently to ſuffer even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 *Pet.* 2. 20. But the patient ſuffering of rebuke is not all that is required of ſervants in this matter, they muſt alſo mend the fault they are rebuked for, and not think they have done enough,

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When they have (though never so dutifully) given the Master the hearing.

28. A fourth duty of a servant is Diligence: he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant which they are carefully and conscionably to perform, not so much to escape the Masters anger as Gods, who will ceriainly call every one of them to an account, how they have behaved themselves towards their earthly Masters. *Diligence.*

29. Now on the other side there are some things also owing from the Masters to their servants: As first the Master is bound to be just to them, in pērforming those conditions, on which they were hired; such are commonly giving them food and wages, and that Master that withholds these, is an oppressor. *Masters owe to their servants Justice.*

30. Secondly, the Master is to admonish and reprove the Servant in case of fault, and that not only in faults against them, wherein few Masters are backward; but also and more especially in faults against God, whereat every Master ought to be more troubled than at those which tend only to his own loss, or inconvenience; the dishonour of God, and the hazard of the meanest mans Soul; being infinitely more worthy our disquiet, than any thing of the other kind can be. And therefore when Masters are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and God's glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disordered and pro- *Admonition.*

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phane their families are, and therefore never bestow any exhortation, or admonition to perswade them to vertue, or draw them from vice, such Masters forget that they must one day give an account how they have govern'd their Families. It is certainly the duty of every Ruler to endeavour to advance Piety and Godliness among all those that are under his Charge, and that as well in this lesser dominion of a family, as in the greater of a Realm or Nation. Of this *David* was so careful that we see he professes, *Psalm* 101. 7. *That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*; so much he thought himself bound to provide, that his family might be a kind of Church, an Assembly of godly upright persons: and if all Masters would endeavour to have theirs so, they would besides the eternal reward of it hereafter, find a present benefit by it, their wordly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is, so as may be most likely to do good, not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the master thus to rebuke him.

Good Example.

32. A third duty of the Master is to set good example of honesty and godliness to his servants, without which 'tis not all the exhortations or reproofs he can use, will ever do good; or else he pulls down more with his example, than 'tis possible for him to build up with the other; and 'tis madness for a drunken, or prophane Master to expect a sober and godly family.

33. Fourthly,

33. Fourthly, The Master is to provide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God publickly, by having prayers in the family: but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it. *Means of Instruction.*

34. Fifthly, The Master in all affairs of his own, is to give reasonable and moderate Commands, not laying greater burdens on his servants than they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls; as on the other side he is not to permit them to live so idly as may make them either useless to him, or may betray themselves to any ill. *Moderation in Commands.*

35. Sixthly, The Master is to give his servants encouragement in well doing, by using them with that bounty and kindness which their faithfulness, and diligence, and piety deserves; and finally in all his dealing with them, he is to remember that he himself hath, as the Apostle saith, *Ephes. 6. 9. a Master in Heaven*, to whom he must give an account of the usage of his meanest servant on Earth. Thus have I briefly run through those several relations, to which we owe particular Duty, and so have done with that first branch of Duty to our neighbours, that of Justice. *Encouragement in well doing.*

SUNDAY XVI.

Other branches of our Duty to our Neighbour. Of Charity to mens Souls, Bodies, Goods and Credit.

Sect. 1. THE second branch of Duty to our Neighbours, is Charity, or Love. This is the great Gospel-duty so often enjoyned us by Christ; the *Charity.*

the *New Commandment* as himself calls it, *Joh.* 13. 14. *that ye love one another*, and this is again repeated twice in one Chapter, *John* 15. 12. 17, and the first Epistle of S. *John* is almost wholly spent in the perswasion of this one duty, by which we may see it is no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John* 13. 35. *By this shall all men know ye are my Disciples, if ye have love one to another.*

In the Affections.

This Charity may be considered two ways; first, in respect of the Affections; secondly, of the Actions. Charity in the affections is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obligeth us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit; so this first part of Charity binds us to wish all good to them in all these.

To mens Souls.

And first for the Soul. If we have any the least spark of Charity, we cannot but wish all good to mens Souls; those precious things which Christ thought worth the ransoming with his own Blood, may surely well challenge our kindness and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving as he hath loved; for 'twas the Souls of Men which he loved so tenderly, and both did and suffered so much for. Of this love of his to Souls there are two great and special effects: the first, the purifying them here by his grace, the second, the making them everlastingly happy in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all Men shall arrive to that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none, that himself carried a Soul about him, could be so cruel to that of another mans, as not sincerely to wish this, did not experience shew us there-

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are some persons, whose malice is so deviliſh, as to reach even to the direct contrary; the wiſhing not only the ſin, but the damnation of others. Thus may you have ſome, who, in any injury or oppreſſion they ſuffer, make it their only comfort, that their enimies will damn themſelves by it; when alas! that ſhould to a Chriſtian be much more terrible, than any ſuffering they could bring upon him. He that is of this temper, is a Diſciple of Satan, not of Chriſt, it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbours as our ſelves.* For it is ſure, no Man that believes there is ſuch a thing as damnation, wiſhes it to himſelf; be he never ſo fond of the ways that lead to it, yet he wiſhes that may not be his journeys end; and therefore by the rule of Charity ſhould as much dread it for his Neighbour.

To their Bodies, Goods and Credit.

Secondly, We are to wiſh all good to the Bodies of Men, all health and welfare; we are generally tender enough of our own bodies, dread the leaſt pain or ill that can befal them: Now Charity, by vertue of the forementioned precept, extends this tenderneſs to all others: and whatever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves.*

Effects of this Charity.

This Charity of the affections, if it be ſincere, will certainly have theſe ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the duty, and ſo moſt ſtrictly required of us; First, it will keep the mind in a peaceable and meek temper towards others, ſo far from ſeeking occaſion of contentions, that no provocation ſhall draw us to it; for where we have kindneſs we ſhall be unapt to quarrel, it being one of the ſpecial qualities of Charity, that it is *not eaſily provoked*, 1 *Cor.* 13. 5. And therefore whoever

whoever is unpeacable, shews his Heart is destitute of this Charity. Secondly, it will breed compassion toward all the miseries of others; every mis-hap that befals where we wish well, is a kind of defeat and disaster to our selves; and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief and sorrow to see any in misery, and that according to the proportion of the suffering. Thirdly, it will give us joy in the prosperities of others. *Solomon* observes, *Prov.* 13. 19. that *the desire accomplisht is sweet to the Soul*; and then whoever has this real desire of his neighbours welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by S. *Paul*. Rom. 12. 12, *Rejoyce with them that rejoyce, weep with them that weep.* Fourthly, it will excite and stir up our prayers for others; we are of our selves impotent, feeble creatures, unable to bestow blessings, where we most wish them; therefore if we do indeed desire the good of others, we must seek it on their behalf from him, whence every *good and perfect gift cometh*, James 1. 17. This is so necessary a part of Charity, that without it our kindness is but an insignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks, *be made for all men*, 1 *Tim.* 2. 1. which precept all that have this true charity of the heart will readily conform to. These severals are so naturally the fruits of this Charity, that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

It casts out Envy.

But there is yet a farther excellency of this grace; it guards the mind, and secures it from several great and dangerous vices; as first

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from Envy: this is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not*; and indeed common reason may confirm this to us, for envy is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love; so that if love bear sway in the Heart, 'twill certainly chase out Envy. How vainly then do those pretend to this vertue, that are still grudging, and repining at every good hap of others?

Secondly, it keeps down Pride and Haughtiness. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth not it self, is not puffed up*; and accordingly we find, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, *Col.* 3. 12. *Put on therefore bowels of Mercies, Kindness, Humbleness of mind*, and Rom. 12. 10. *Be kindly affectioned one towards another with brotherly love, in honour preferring one another*, where you see how close an attendant Humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self-love, it makes us think highly of our selves, that we are much more excellent than other Men. Now if love thus placed on our selves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred make us to over-look and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our selves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil.* 2. 4. That we should *esteem others better than our selves*. Whoever therefore is of so haughty a temper, as to vilifie and disdain others, may conclude, he hath not this charity rooted in his heart. *Pride.*

Thirdly,

Cenſoriouſneſs.

Thirdly, it caſts out cenſoriouſneſs and raſh judging; Charity, as the Apoſtle ſaith, 1 *Cor.* 13. 5. *thinketh no evil*; is not apt to entertain ill conceits of others, but on the contrary, as it follows, Verſe 7. *Believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all men; and ſurely our own experience tells us the ſame, for where we love we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own) and therefore ſhall certainly not be like to create them, where they are not, or to aggravate them beyond their true ſize and degree: And then to what ſhall we impute thoſe unmerciful cenſures and raſh judgments of others, ſo frequent among Men, but to the want of this Charity.

Diſſembling.

Fourthly, It caſts out Diſſembling and feigned kindneſs; where this true and real love is, that falſe and counterfeit one flies from before it, and this is the love we are commanded to have, ſuch as *is without diſſimulation*, Rom. 12. 9. Indeed where this is rooted in the heart, there can be no poſſible uſe of diſſimulation: becauſe this is in truth all that the falſe one would ſeem to be, and ſo is as far beyond it as nature is beyond Art; nay indeed as a divine vertue is beyond a foul ſin; for ſuch is that hypocritical kindneſs; and yet 'tis to be feared, that does too generally uſurp the place of this real charity; the effects of it are too viſible among us, there being nothing more common than to ſee men make large profeſſions to thoſe whom as ſoon as their backs are turned they either deride or miſchief.

Self-ſeeking.

Fiftly, it caſts out all mercenarineſs, and ſelf-ſeeking: 'tis of ſo noble and generous a temper, that it deſpiſes all projections for gain or advantage, *Love ſeeketh not her own*, 1 *Cor.* 13. 5. And therefore that huckſtering kind of love ſo much uſed in the World, which places it ſelf only there where it may fetch in benefit, is very far from this charity.

Laſtly,

Lastly, It turns out of the heart all malice and desire of Revenge, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love *to bear all things*, 1 *Cor.* 13. 7. to endure the greatest injuries, without thought of making any other return to them than prayers and blessings, and therefore the malicious revengeful person is of all others the greatest stranger to this charity. *Revenge.*

'Tis true, if this vertue were to be exercised but toward some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another: but we are to take notice that this Charity must not be so confined but must extend and stretch it self to all men in the world, particularly to Enemies, or else it is not that divine Charity commended to us by Christ. The loving of friends and benefactors is so low a pitch, that the very Publicans and sinners, the worst of Men were able to attain to it, *Matth.* 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; no, he expects we should soar higher, and therefore hath set us this more spiritual and excellent precept of loving of enemies, *Matth.* 4. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them that dispitefully use you, and persecute you*, and whosoever does not thus, will never be owned by him for a Disciple. We are therefore to conclude, that all which hath been said concerning this Charity of the Affections, must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty to which the froward nature of man is apt to object much, 'twill not be amiss to insist a little on some considerations which may enforce it on us. *This charity to be extended even to enemies.*

And first, consider what hath been already toucht on, that it is the Command of Christ, both in the Texts above mentioned, and multitudes of others; there being scarce any precept so often repeated in the New Testament, *Motives thereunto. Command of Christ.*

ment, as this of loving and forgiving of our enemies. Thus, *Ephes.* 4. 32. *Be ye kind one to another, tender-hearted, forgiving one another*; And again, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.* So also 1 *Pet.* 3. 9. *Not rendring evil for evil, nor railing for railing, but contrariwise Blessings.* A whole Volume of Texts might be brought to this purpose, but these are certainly enough to convince any man that this is strictly required of us by Christ, and indeed I think, there are few that ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not only so, but even publickly avow, and profess the contrary, as we daily see they do, it being ordinary to have Men resolve, and declare that they will not forgive such, or such a man, and no consideration of Christ's command can at all move them from their purpose. Certainly these men understand not what is meant by the very word Christian, which signifies a servant and disciple of Christ, and this Charity is the very badge of the one, and lesson of the other; and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master*, saith God, *where is my fear? Mal.* 1. 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a Master, to whom he pays them not, *Why call ye me Lord, Lord, and do not the things I say?* saith Christ, *Luke* 6. 46. The whole World is divided into two great Families, Christs and Satans, and the obedience each Man pays, signifies to which of these Masters he belongs; if he obey Christ, to Christ; if Satan, to Satan. Now this Sin of Malice and Revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him; 'tis the taking his livery on our backs, the proclamation whose

ſervants we are. What ridiculous impudence is it then, for Men that have thus entred themſelves of Satan's Family, to pretend to be the ſervants of Chriſt? Let ſuch know aſſuredly, that they ſhall not be owned by him, but at the great day of Accompt, be turned over to their proper Maſter, to receive their wages in Fire and Brimſtone.

A ſecond conſideration is the example of God; this is an argument Chriſt himſelf thought fit to uſe, to impreſs this duty on us, as you may ſee, *Luke 6.* 35. 36. Where after having given the Command of Loving Enemies, he encourages to the practice of it, by telling that it is that which will make us the *Children of the higheſt* (that is, 'twill give us a likeneſs and reſemblance to him, as Children have to their Parents) *for he is kind to the unthankful and the evil*; and to the ſame purpoſe you may read *Matt.* 5. 45. *He maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt*; and ſure this is a moſt forcible conſiderarion to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the ſum of all we can wiſh for; and though it was Lucifers fall, his Ambition to be like the moſt high, yet had the likeneſs he affected been only that of Holineſs and goodneſs, he might ſtill have been an Angel of light. This deſire of imitating our Heavenly Father is the eſpecial mark of a child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies, which he indifferently beſtows on all, his *ſun and rain on the unjuſt*. as in the Text forementioned, but chiefly in his ſpiritual Mercies. We are all by our wicked works, *Col.* 1. 21. *Enemies to him*, and the miſchief of that enmity, would have fallen wholly upon our ſelves, God had no motive beſides that of his pity to us, to wiſh a reconciliation; yet ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruine, that he deſigns and contrives

Example of God.

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how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this, is yet far beyond it, he ſent his own Son from Heaven to work it, and that not only by perſwaſions, but ſufferings alſo; ſo much did he prize us miſerable creatures, that he thought us not too dear bought with the Blood of his Son. The like example of mercy and patience we have in Chriſt both in *laying down his life for us Enemies*, and alſo in that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* 2. 22, 23, 24. and commended to our imitation. Now ſurely when all this is conſidered, we may well make S. *John's* inference; *Beloved, if God ſo loved us, we ought to love one another*, 1 *John* 4. 11. How ſhameful a thing is it for us to retain diſpleaſures againſt our brethren, when God thus lays by his towards us, and that when we have ſo highly provoked him?

The diſproportion between our offences againſt God, and mens againſt us.

This directs to a third conſideration, the comparing our ſins againſt God, with the offeaces of our brethren againſt us, which we no ſooner ſhall come to do, but there will appear a vaſt difference between them, and that in ſeveral reſpects: For firſt, there is the Majeſty of the perſon againſt whom we ſin, which exceedingly encreaſes the guilt, whereas between man and man, there cannot be ſo great a diſtance; for though ſome men are by God advanced to ſuch emenency of dignity as may make an injury offered to them the greater, yet ſtill they are but men of the ſame nature with us, whereas he is God bleſſed for ever. Secondly, there is his ſoveraignty and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepeſt manner bound to perfect obedience, whereas all the ſoveraignty that one man can poſſibly have over another, is but imparted to them by God, and for the moſt part there is none of this neither in the caſe, quarrels being moſt uſual among equals. Thirdly, there is his infinite bounty and goodneſs to us; all that ever we enjoy,

enjoy, whether in relation to this life or a better, being wholly his free gift, and so there is the foulest ingratitude added to our other Crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, for though one may be (and too many are) guilty of unthankfulness towards Men, yet because the greatest benefits that Man can bestow, are infinitely short of those which God doth, the ingratitude can not be near so great as towards God it is. Lastly, there is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurious man can do against us; for we all sin much oftner and more hainously against him, than any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Saviour intimates in the Parable, *Matth.* 18. where our offences against God are noted by the ten thousand talents, whereas our brethrens against us are described by the hundred pence; a talent hugely out-weighs a penny, and ten thousand out-numbers a hundred, yet so and much more does the weight and number of our sins exceed all the offences of others against us: much more might be said to shew the vast inequality between the Faults which God forgives us, and those we can possibly have to forgive our brethren: but this I suppose may suffice to silence all the objections of cruel and revengeful persons, against this kindness to enemies. They are apt to look upon it as an absurd and unreasonable thing, but since God himself acts it in so much an higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear to us, we may learn the reason from the Apostle, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him*; 'tis the carnality and fleshliness of our hearts that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that understandeth, and right to them that find knowledg.*

Nay,

Pleasantness of this Duty.

Nay, This loving of enemies is not only a reasonable, but a pleasant duty, and that I suppose as a fourth Consideration; there is a great deal of sweetness and delight to be found in it. Of this I confess none can so well judge as those that have practised it, the nature even of earthly pleasures being such, that 'tis the enjoyment only that can make a Man truly know them. No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it; he must first actually taste of it: and sure 'tis no more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice, and then his own experience will be the best informer. But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it before trial? For men to say, This is irksom and intolerable, who never so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes currant among men, whereas in all justice the testimony of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even those who look at it but at a distance may discerne somewhat of amiableness in it, if no other way, yet at least by comparing it with the uneasiness of its contrary. Malice and Revenge are the most restless, tormenting passions that can possess the mind of a Man, they keep men in perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes, *Prov.* 4. 16. *They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall*: Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them. A remarkable example of this we have in *Haman*, who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despicable man, *Mordecai*, kept him from

from tasting contentment in all this, as you may see, *Esther* 5. where, after he had related to his friends all his prosperities, Verse 11. he concludes thus, Verse 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the King's gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for, let them do what they can, they cannot rob him of his quiet; he is firm as a rock, which no storms or winds can move, when the furious and revengeful man is like a wave, which the least blast tosses and tumbles from its place. But, besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay, oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinary to see men sacrifice Goods, Ease, Credit, Life; nay, Soul it self, not caring what they suffer themselves, so they may spight their enemy; so strangly does this wretched humour besot and blind them. On the contrary, the meek person, he often melts his adversary, pacifies his anger; *A soft answer turneth away wrath*, saith *Solomon*, *Prov.* 15. 1. And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For first he gains an opportunity of exercising that most Christian grace of charity and forgiveness, and so at once of obeying the command, and imitating the example of his Saviour, which is, to a true Christian spirit, a most valuable advantage; and then secondly, he gains an accession and increase to his reward hereafter. And if it be objected, that that is not to be reckoned in to the present pleasure of the duty: I answer, that the expectation and belief of it is, and that alone is a delight infinitely more ravishing than the present enjoyment of all sensual pleasure can be.

If we forgive not, God will not forgive us.

The fourth Consideration is the Dangers of not performing this Duty; of which I might reckon up divers, but I shall insist only upon that great one, which contains in it all the rest, and that is the forfeiting of our own Pardons from God, the having our Sins against him kept still on his Score and not forgiven. This is a consideration, that methinks should affright us into good Nature; if it do not, our Malice is greater to our selves than to our Enemies. For alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou dost thy self, in losing the Pardon of thy Sins? which is so unspeakable a Mischief, that the Devil himself with all his Malice cannot wish a greater. 'Tis all he aims at, first, that we may sin, and then that those Sins may never be pardoned, for then he knows he has us sure enough. Hell, and Damnation being certainly the portion of every unpardoned Sinner, besides all other effects of God's Wrath in this life. Consider this, and then tell me what thou hast got by the highest revenge thou ever actedst upon another. 'Tis a Deviliſh Phrase in the mouth of Men, *that Revenge is sweet*: but is it possible there can be (even to the most distemperate Palate) any such sweetness in it, as may recompence that everlasting bitterness, that attends it? 'Tis certain no Man in his Wits can upon sober judging, imagine there is. But alas! we give not our selves time to weigh things, but suffer our selves to be hurried away with the heat of an angry Humor, never considering how dear we must pay for it: like the silly Bee, that in anger leaves at once her sting and her life behind her; the sting may perhaps give some short Pain to the Flesh it sticks in, but yet there is none but discerns the Bee has the worst of it, that pays her Life for so poor a revenge: So it is in the greatest act of our Malice, we may perhaps leave our Stings in others, put them to some present trouble, but that compared with the hurt redounds to our selves by it, is no more than that inconsiderable Pain is to death; Nay, not so much, because the mischiefs that we bring upon our selves are eternal,

eternal, to which no finite thing can bear any proportion. Remember then, whensoever thou art contriving and plotting a revenge, that thou quite mistakest the marke; thou thinketh to hit the Enemy, and alas! thou woundest thy self to death. And let no Man speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his Brethren. For he that is truth it self has assured us the contrary, *Matth.* 6. 15. *If ye forgive not men their Trespasses, neither will your Father forgive your Trespasses.* And lest we should forget the necessity of this Duty, he has inserted it in our daily Prayers, where we make it the condition, on which we beg Pardon from God; *Forgive us our Trespasses, as we forgive them that Trespass against us.* What a heavy Curse then does every revengeful person lay upon himself, when he says this Prayer? He does in effect beg God not to forgive him; and 'tis too sure that part of his Prayer will be heard, he shall be forgiven just as he forgives, that is, not at all. This is yet farther set out to us in the Parable of the Lord and the Servant, *Matth.* 18. The Servant had obtained of his Lord the forgiveness of a vast debt, ten thousand Talents, yet was so cruel to his fellow Servant, as to exact a poor trifling summ of a hundred Pence, upon which his Lord recalls his former forgiveness, and charges him again with the whole debt: and this Christ applies to our present purpose, Verse 35. *So likewise shall my heavenly Father do unto you, if ye from your Hearts forgive not every man his Brother their Trespasses.* One such act of uncharitableness is able to forfeit us the Pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruine. I suppose it needless to heap up more Testimonies of Scripture for the truth of this; these are so clear, as may surely serve to perswade any man, that acknowledges Scripture, of the great and fearful danger of this Sin of uncharitableness. The Lord posses all our Hearts with such a just sense of it as may make us avoid it.

Gratitude to God.

The last consideration I shall mention, is that of Gratitude. God has shewed wonderful mercies to us, Christ has suffered heavy things to bring us into a capacity of that mercy and pardon from God: and shall we not then think our selves obliged to some returns of thankfulness? If we will take the Apostles judgment, he tells us, 2 *Cor.* 5. 15. *That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto our selves, but unto him that died for us.* Indeed were every moment of our life consecrated to his immediate Service, 'twere no more than common gratitude requires, and far less than such inestimable benefits deserve; what a shameful unthankfulness is it then to deny him so poor a satisfaction as this, the forgiving our brethren? Suppose a man that were ransomed either from death or slavery, by the bounty and sufferings of another, should upon his release be charged by him that so freed him, in return of that kindness of his, to forgive some slight debt, which was owing him by some third person, would you not think him the unthankfullest wretch in the world, that should refuse this so great a benefactor? Yet such a wretch and much worse is every revengeful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold*, 1 *Pet.* 1. 10. *but with his own most precious blood*, and hath earnestly recommended to us the love of our brethren, and that with most moving arguments, drawn from the greatness of his love to us, and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? And yet this we do down-right, if we keep any malice, or grudge to any person whatsoever. Nay farther this is not barely an unthankfulness, but there is also joyned with it a horrible contempt and despising of him. This Peace and unity of brethren was a thing so much prized and valued by him, that when he was to leave the World, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, *John* 14. 27. *Peace I leave with*

you.

you. We use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them; and therefore if we wilfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations, for the subduing it. *God grant they may make such impression on the Reader, as may be available to that purpose.*

I shall add only this one advice, that these, or whatsoever other remedies against this sin, must be used timely: 'tis oft times the frustrating of bodily medicines, the applying them too late; and 'tis much oftner so in spiritual: therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness, as may prevent all risings of rancour or revenge in thee, for it is much better they should serve as armour to prevent, than as balsom to cure the wound. But *The first rising of rancor to be suppress.*

if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time and season of trial to thee, wherein thou mayest shew thou hast profited in Christs School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, betimes, before thou be inflamed, for if this fire be throughly kindled, it will cast such a smoak, as will blind thy reason, and make thee unfit to judge even in this so very plain a case, Whether it be better by obeying God, to purchase to thy self eternal bliss; or by obeying Satan, eternal torments.

Whereas if thou put the question to thy self before this Commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; and then unless thou wilt be so perverse that thou wilt deliberately chuse death, thou wilt surely practice according to that sentence of thy understanding. I shall add no more on this first part of Charity, that of the Affections.

Charity in the Actions.

I proceed now to that of the Actions; And this indeed is it, whereby the former must be approved: we may pretend great Charity within, but if none break forth in the Actions, we may say of that Love, as Saint *James* doth of the Faith he speaks of, *that it is dead*, *Jam.* 2. 20. It is the loving in Deed, that must *approve our hearts before God*, 1 *John* 3.18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their Souls, their Bodies, their Goods and Credit.

Towards the mind of our Neighbour.

The Soul I formerly told you, may be considered either in a Natural or Spiritual Sence, and in both of them Charity binds us to do all the good we can. As the Soul signifies the Mind of a Man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy and chearfulness, especially when we see any under any sadness or heaviness, then to bring out all the Cordials we can procure, that is, to labour by all Christian and fit means to chear the troubled Spirits of our Brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 *Cor.* 1. 4.

His Soul.

But the Soul in the spiritual sence, is yet of greater concernment, and the securing of that is a matter of much greater moment, than the refreshing of the mind only, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most zealous Charities; wherein

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we are not to content our ſelves with a bare wiſhing well to the Souls of our Brethren, this alone is a ſluggiſh ſort of kindneſs unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: No, we muſt add alſo our endeavour to make them that we wiſh them; to this purpoſe it were very reaſonable to propound to our ſelves in all our converſings with others, that one great deſign of doing ſome good to their Souls. If this purpoſe were fixt in our minds, we ſhould then diſcern perhaps many opportunities, which now we overlook, of doing ſomething towards it. The brutiſh ignorance of one would call upon thee to endeavour his inſtruction; the open ſin of another, to reprehend and admoniſh him; the faint and weak virtue of another, to confirm and encourage him. Every ſpiritual want of thy Brother may give thee ſome occaſion of exerciſing ſome part of this Charity: or if thy circumſtances be ſuch, that upon ſober judging, thou think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unacquaintedneſs, or any the like impediment be like to render thy exhortations fruitleſs, yet if thou art induſtrious in thy Charity, thou mayſt probably find out ſome other Inſtrument, by whom to do it more ſucceſsfully. There cannot be a nobler ſtudy than how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we ſhould whet our Wits for attaining of others. Indeed 'tis a ſhame, we ſhould not as induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if after all our ſerious endeavours, the obſtinancy of men do not ſuffer us, or themſelves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be ſure to continue ſtill to exhort by thy example. Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and give not over thy compaſſions to them, but with the Prophet, *Jer.* 13. 17.

Let thy Soul weep in ſecret for them; and with the *Pſalmiſt*, *Let rivers of waters run down thy eyes, becauſe they keep not Gods Law*, Pſal. 119. 136. Yea with Chriſt himſelf, weep over them, *who will not know the things that belong to their peace*, *Luke* 19. 42. And when no importunities with them will work, yet even then ceaſe not to importune God for them, that he will draw them to himſelf. Thus we ſee *Samuel*, when he could not diſſwade the people from that ſinful purpoſe they were upon, yet he profeſſes notwithſtanding, that he will not ceaſe praying for them; nay he lookt on it as ſo much a duty, that it would be ſin for him to omit it, *God forbid*, ſays he, *that I ſhould ſin againſt the Lord in ceaſing to pray for you*, 1 *Sam.* 12. 23. Nor ſhall we need to fear that our prayers will be quite loſt, for if they prevail not for thoſe for whom we pour them out, yet however they will return into our own boſoms, *Pſalm* 35. 13: we ſhall be ſure not to miſs of the reward of that Charity.

Charity in reſpect to the Body.

In the ſecond place, we are to exerciſe this active Charity towards the bodies of our Neighbours; we are not only to compaſſionate their pains and miſeries, but alſo to do what we can for their eaſe and relief. The good *Samaritan*, *Luk.* 10. had never been propoſed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wiſhes, no nor good words neither, that avail in ſuch caſes, as S. *James* tells us, *if a brother or ſiſter be naked and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be ye warmed and filled, notwithſtanding ye give him not thoſe things that are needful for the Body, what doth it profit?* *James* 2. 15. 16. No ſure, it profits them nothing in reſpect of their Bodies, and it will profit thee as little in reſpect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing ſo ſtrictly required of us, that we find it ſet down, *Matth.* 25. as the eſpecial thing we ſhall be tryed by at the Laſt Day, on the omiſſion whereof is grounded that dreadful ſentence, Verſe 41. *Depart from me ye curſed, into everlaſting*

everlasting fire, prepared for the Devil and his Angels. And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform our selves for the frequent and ordinary ones, than from this Chapter; where are set down these severals. *The giving meat to the hungry, and drink to the thirsty, harbouring the stranger, cloathing the naked, and visiting the sick and imprisoned.* By which visiting is meant, not a bare coming to see them, but so coming as to comfort and relieve them: for otherwise it will be but like the *Levite* in the Gospel, *Luke* 10. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these there may sometimes by God's especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbours. We may sometimes find a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are, with *Daniel*, to use all possible endeavour for their deliverances. This case *Solomon* seems to refer to, *Prov.* 24. 11. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain; if thou sayest, behold we know it not; doth not he that pondereth the heart consider? and he that keepeth thy soul, doth not he know it? shall not he render to every man according to his deeds?* We are not lightly to put off the matter with vain excuses; but to remember that God who knows our most secret thoughts, will severely examine whether we have willingly omitted the performance of such a charity: sometimes again (nay, God knows, often now a days) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his days; and then it is a due charity, not only to the soul, but to the body also, to endeavour to draw him from it. It is impossible to set down all the possible acts of this corporal charity, because there may sometimes happen such opportunities as none can foresee; we are

therefore always to carry about us a ſerious reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for; And then whenever that occaſion is offered, we are to look on it as a call, as it were from Heaven, to put that reſolution in practice. This part of charity ſeems to be ſo much implanted in our natures, as we are men, that we generally account them not only unchriſtian, but inhumane that are void of it; and therefore I hope there will not need much perſwaſion to it, ſince our very nature inclines us; but certainly that very conſideration will ſerve hugely to encreaſe the guilt of thoſe that are wanting in it; For ſince this command is ſo agreeable even to fleſh and blood, our diſobedience to it can proceed from nothing but a ſtubbornneſs and reſiſtance againſt God who gives it.

SUNDAY XVII.

Of Charity; Alms-giving, &c. *Of Charity in reſpect of our Neighbours Credit,* &c. *Of Peace-making: Of going to Law: Of Charity to our Enemies,* &c.

Sect. 1. THE third way of expreſſing this Charity is towards the Goods or Eſtate of our Neighbour; we are to endeavour his thriving and proſperity in theſe outward good things; and to that end, be willing to aſſiſt and further him in all honeſt ways of improving or preſerving them, by any neighbourly and friendly office: Opportunities of this do many times fall out. A man may ſometimes by his power or perſwaſion deliver his neighbours goods out of the hands of a thief or oppreſſor; ſometimes again by his advice and counſel, he may ſet him in a way of thriving, or turn him from ſome ruinous courſe; and many other occaſions there may be of doing good turns to another, without

Charity in reſpect of the Goods.

without any loss or dammage to our selves and then we are to do them, even to our Rich neighbours, those that are as wealthy (perhaps much more so) as our selves; for though Charity do not bind us to give to those that want less than our selves, yet whenever we can further their profit without lessening our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, than lose him that greater advantage. *Towards the Rich.*

2. But towards our poor brother, Charity ties us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of Alms-giving is perfectly necessary for the approving our love not only to men, but even to God himself, as S. *John* tells us, 1 *John* 3. 17. *Whoso hath this worlds goods, and seeth his brother have need, and shuttish up his Bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather than part with any thing to relieve him. On the other side, the performance of this duty is highly acceptable with God as well as with men. *Towards the Poor.*

3. 'Tis called, *Heb.* 13. 16. *A sacrifice wherewith God is well pleased*, and again, *Phil.* 4. 18. S. *Paul* calls their Alms to him, *A Sacrifice acceptable, well-pleasing to God*, and the Church hath always look'd on it as such; and therefore joyned it with the solemnest part of worship, the holy Sacrament. But because even Sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this Sacrifice.

4. Of

Motives of Almsgivings.

4. Of these there are some that respect the motive, some the manner of our giving. The motive may be threefold; respecting God, our neighbour, and our selves. That which respects God, is obedience and thankfulness to him: he has commanded we should give alms; and therefore, one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the propereſt way of expressing our thankfulness for it: for, as the *Psalmist* saith, *Our goodness extendeth not unto God*, Psal. 16. 2. That tribute which we desire to pay out of our Estates, we cannot pay to his person. 'Tis the Poor that are, as it were, his Proxy and Receivers; and therefore, whatever we should, by way of thankfulness, give back again unto God, our alms is the way of doing it. Secondly, in respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief. Thirdly, in respect of our selves, the motive is to be the hope of that eternal reward promised to this performance. This Christ points out to us, when he bids us, *Lay up our treasure in Heaven*, Matth. 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, Luk. 16. 9. that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in Heaven, to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompence us, though we should, as the Apostle speaks, 1 *Cor.* 13. 3. *Bestow all our goods to feed the poor*: But then we must be sure we make this our sole aim, and not instead of this, propose to our selves the praise of men, as the motive of our charity, that will rob us of the other; this is expressly told us by Christ, *Matth.* 6. They that

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ſet their hearts on the credit they ſhall gain with men, muſt take that as their portion, Verſe 3. *Verily I ſay unto you, they have their reward.* They chuſe, it ſeems, rather to have men their Pay-maſters, than God, and to them they are turned off; that little airy praiſe they get from them, is all the reward they muſt expect: *Ye have no reward of my Father which is in Heaven*, Verſe 1. We have therefore need to watch our hearts narrowly, that this deſire of vain glory ſteal not in, and befool us into that miſerable exchange of a vain blaſt of men's breath for thoſe ſubſtantial and eternal joys of Heaven.

5. In the ſecond place, we muſt take care of our Alms-giving, in reſpect of the manner; and in that, firſt, we muſt give chearfully; men uſually value a ſmall thing that is given chearfully, and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingneſs: and God is of the ſame mind, he loves a chearful giver, 2 *Cor.* 9. 7. which the Apoſtle makes the reaſon of the foregoing exhortation of not *giving grudgingly, or as of neceſſity*, Verſe 6. And ſure 'tis no unreaſonable thing, that is herein required of us, there being no duty that has to humane nature more of pleaſure and delight, unleſs it be where covetouſneſs or cruelty have quite worked out the man, and put a ravenous beaſt in his ſtead. Is it not a moſt raviſhing pleaſure to him that hath any bowels, to ſee the joy that a ſeaſonable Alms brings to a poor wretch? How it revives and puts new ſpirits in him that was even ſinking? Certainly the moſt ſenſual creature alive knows not how to beſtow his money on any thing, that ſhall bring him in ſo great a delight, and therefore methinks it ſhould be no hard matter to give not only without grudging, but even with a great deal of alacrity and chearfulneſs, it being the fetching in of pleaſure to our ſelves.

Manner of Alms-giving.

Chearfully.

6. There-

The fear of impoverishing our selves by it vain and impious

6. There is but one Objection can be made against this, and that is, that the danger of impoverishing ones self by what one gives may take off that pleasure, and make men either not give at all, or not so chearfully. To this I answer: That first, were this hazard never so apparent, yet it being the Command of God that we should thus give, we are yet to obey chearfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case Christ tells us, *He that forsakes not all that he hath, cannot be his Disciple.*

7. But secondly, this is sure a vain supposition, God having particularly promised the contrary to the Charitable; that it should bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself*; Prov. 11. 25. *He that giveth to the poor shall not lack*, Prov. 28. 27. And many the like texts there are, so that one may truly say, this Objection is grounded in direct unbelief. The short of it is, we dare not trust God for this. Giving to the poor is directly the putting our wealth into his hands, *He that giveth to the poor lendeth unto the Lord*, Prov. 19. 17. and that too on solemn promise of repayment, as it follows in that verse, *That which he hath given will he pay him again.* It is amongst men thought a great disparagement, when we refuse to trust them; it shews we either think them not sufficient, or not honest. How vile an affront is it then to God thus to distrust him? Nay, indeed, how horrid blasphemy, to doubt the security of that, for which he has thus expressly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and shut up thy Bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his surety, and enters bond with him, and will most assuredly pay thee with encrease.

Therefore

Therefore it is ſo far from being damage to thee, thus to give, that it is thy great advantage. Any man would rather chuſe to put his money in ſome ſure hand, where he may both improve, and be certain of it at his need, than to let it lye unprofitable by him, eſpecially if he be in danger of thieves, or other accidents, by which he may probably loſe it. Now alas! all that we poſſeſs is in minutely danger of loſing; innumerable accidents there are, which may in an inſtant bring a rich man to beggery, he that doubts this, let him but read the ſtory of *Job*. and he will there find an example of it: And therefore what ſo prudent courſe can we take for our wealth, as to put it out of the reach of thoſe accidents, by thus lending it to God, where we may be ſure to find it ready at our greateſt need, and that too with improvement and increaſe? In which reſpect it is that the Apoſtle compares alms to ſeed, 2 *Cor.* 9. 10. We know it is the nature of Seed that is ſown, to multiply and increaſe, and ſo do all our acts of mercy, they return not ſingle and naked to us, but bring in their ſheaves with them, a moſt plenteous and bountiful harveſt. God deals not with our Alms, as we too often do with his graces, wrap them up in a Napkin, ſo that they ſhall never bring in any advantage to us, but makes us moſt rich returns: and therefore we have all reaſon moſt chearfully, yea, joyfully to ſet to this Duty, which we have ſuch invitations to, as well in reſpect of our own intereſts, as our neighbours needs.

8. Secondly, we muſt give ſeaſonably: it is true indeed there are ſome ſo poor, that an Alms can never come unſeaſonably, becauſe they always want, yet even to them there may be ſome ſpecial ſeaſons of doing it to their greater advantage; for ſometimes an Alms may not only deliver a poor man from ſome preſent extremity, but by the right timeing of it, may ſet him in ſome way of a more comfortable ſubſiſtence afterward. And for the moſt I preſume it is a good Rule, to diſpenſe what we intend to any, as ſoon as may be, for delays are hurtful oftentimes both to *Give ſeaſonably.*

to them and our selves; first, as to them, it is sure the longer we delay, the longer they groan under the present want; and after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings. You will think him a hard-hearted Physician, that having a certain cure for a man in pain, should, when he might presently apply it, make unnecessary delays, and so keep the poor man still in torture: and the same it is here: we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him; or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to. Secondly, in respect of our selves, 'tis ill to defer; for thereby we give advantage to the temptations, either of Satan, or our own covetous humour, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act: so, many resolve they will repent; but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all; and so 'tis very apt to fall out in this case, especially with men who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

Prudently. 9. Thirdly, We should take care to give prudently, that is, to give most, where it is most needed, and in such a manner, as may do the receiver most good. Charities do often miscarry for want of this care; for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want, than to those who best deserve it; and so both encourage the one in their idleness, and disable our selves from giving to the other. Yet I doubt not such may be the present wants, even of the most unworthy, that we are to relieve them: but where no such pressing

sing need is, we shall do best to chuse out the fitter objects of charity; such as are those who either are not able to labour, or else have a greater charge than their labour can maintain; and to those our alms should be given also in such manner as may be most likely to do them good: the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and sometimes a seasonable loan may do as well as a gift, and that may be in the power, sometimes, of those who are able to give but little. But when we thus lend on charity, we must lend freely, without Use; and also with a purpose, that if he should prove unable to pay, we will forgive so much of the Principal as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in prison, when they know they have nothing to answer the debt, which is a great cruelty, to make another miserable, when nothing is gained to our selves by it.

10. Fourthly, We should give liberally, we must not be strait-handed in our alms, and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; 'tis as if one should pretend to feed one that is almost famished by giving him a crumb of bread: such Doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some men's alms; such men are below those Disciples we read of, who knew only the Baptism of *John*; for 'tis to be observed, that *John* Baptist, who was but the fore-runner of Christ, makes it a special part of his Doctrine, that *He that hath two coats should impart to him that hath none.* Luk. 3. 11. He says not, he that hath some great Wardrobe, but even he that hath but two coats must part with one of them: from whence we may gather, that whatsoever is above (not our vanity, but) our needs, should thus be disposed of, when our brethren's necessity requires it. But if we look into the first time of the Gospel, we shall find Christianity far exceeded this pre-

proportion of *John's*; the converts assigned not a part only, but frankly *gave all to the use of the Brethren*, *Acts* 4. And though that being upon an extraordinary occasion, will be no measure of our constant practice, yet it may shew us how prime and fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church, such vast degrees of it were practised; and if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren*, 1 *John* 3. 16. we cannot imagine our goods are in Gods account so much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by S. *Paul* to the *Corinthians* on this occasion. The first is the example of Christ, 2 *Cor.* 8. 9. *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of all that glory and greatness he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps to relieve his poor members. The second, is the expectation of reward, which will be more or less, according to the degrees of our Alms, 2 *Cor.* 9. 6. *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husband-man that to save a little seed at present, sows so thin, as to spoil his Crop; and the same folly 'twill be in us, if by the sparingness of our Alms, we make our selves a lank harvest hereafter, lose either all, or a great part of those rewards which God hath provided for the liberal Alms-giver. What is the proportion which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality; one may give liberally, and yet another give more liberally than he; besides,

beſides, liberality is to be meaſured, not ſo much by what is given, as by the ability of the giver. A man of a mean eſtate may give leſs than one of a great, and yet be the more liberal perſon, becauſe that little may be more out of his, than the greater is out of the others. Thus we ſee Chriſt pronounces the poor Widdow to *have given much more to the Treaſury, than all the rich men, Luke* 21. 3. not that her two mites were more than their rich gifts, but that it was more for her, ſhe having left nothing behind, whereas they gave out of their abundance what they might eaſily ſpare. Every man muſt herein judge for himſelf; we ſee the Apoſtle, though he earneſtly preſs the *Corinthians* to bounty, yet preſcribes not to them how much they ſhall give, but leaves that to their own breaſts, 2 *Cor.* 9. 17. *Every man according as he purpoſeth in his heart, ſo let him give.* But let us ſtill remember that the more we give (provided we do not thereby fail in the ſupport of thoſe, that moſt immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to ſecure the peformance of the duty of alms-giving (whatever the proportion be) we may do very well to follow the advice S. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16. 2. *Upon the firſt day of the week let every one of you lay by him in ſtore as God hath proſpered him.* If men would do thus, lay by ſomewhat weekly in ſtore for this work of Charity, it were the fureſt way not to be unprovided of ſomewhat to give, when any occaſion offered it ſelf, and by giving ſo by little and little the expence would become leſs ſenſible, and ſo be a means to prevent thoſe grudgings and repinings, which are apt to attend men in greater diſburſements; and ſure this were in other reſpects alſo a very proper courſe, for when a Tradeſman caſts up his weekly account, and ſees what his gains have been, 'tis of all others the moſt ſeaſonable time to offer this tribute to God out of what he hath by his bleſſing gained. If any will ſay they cannot ſo well weekly reckon their gains, as by longer ſpaces of time, I ſhall not contend with them for that preciſe time, let it be done monthly or quarterly, ſo it be done. But that ſomewhat ſhould ſtill be laid by in bank for theſe uſes, rather than

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left loose to our sudden Charities, is sure, very expedient; and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

12. The fourth exercise of our Charity is towards the credit of our neighbour: and of this we may have many occasions; sometimes towards the innocent, and sometimes also toward the guilty. If one whom we know to be an innocent person, be slandered and traduced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that false imputation; and that, not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander toss from one to another; yet even there, we are to do what we can to clear him, by taking all occasions publickly to declare what we know of his innocency. But even to the guilty there is some Charity of this to be performed; sometimes by concealing the fault, if it be such, that no other part of Charity to others make it necessary to discover; or it be not so notorious, as that it will be sure to betray it self. The wounds of Reputation are of all others the most incurable, and therefore it may well become Christian Charity to prevent them, even where they have been deserved; and perhaps such a tenderness in hiding the fault, may sooner bring the offender to Repentance, if it be seconded (as it ought to be) with all earnestness of private admonition. But if the fault be such, that it be not to be concealed, yet still there may be place for this Charity, in extenuating and lessening it, as far as the circumstances will bear: As, if it were done suddenly and rashly, Charity will allow some abatement of the censure, which would belong to a designed and deliberate Act; and so proportionably in other circumstances. But the most frequent exercises of this Charity happen towards those of whose, either innocency or guilt we have no knowledge, but are by some doubtful actions brought under

Charity in respect of the Credit.

under ſuſpition: And here we muſt remember, that it is the property of love not to think evil, to judge the beſt; and therefore we are both to abſtain from uncharitable concluſions of them our ſelves, and, as much as lies in us, to keep others from them alſo, and ſo endeavour to preſerve the credit of our neighbour; which is often times as much ſhaken by unjuſt ſuſpicions, as it would be by the trueſt accuſation. To theſe caſes, I ſuppoſe, belongs that precept of Chriſt, *Mat.* 7. 1. *Judge not*; and when we conſider how that is backed in the following words, *That ye be not judged*, we ſhall have cauſe to believe it no ſuch light matter as the world ſeems to account it; our unmerciful judging of others will be paid home to us, in the ſtrict and ſevere Judgment of God.

The Acts of Charity, in ſome reſpects Acts of Juſtice alſo.

13. I have now gone through this Active Charity, as it relates to the four ſeveral capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we ſpake of Juſtice. If any think it improper, that the ſame acts ſhould be made part of Juſtice and Charity too, I ſhall deſire them to conſider, that Charity being by Chriſt's command become a debt to our brethren, all the parts of it may, in that reſpect, be ranked under the head of Juſtice, ſince tis ſure, paying of debts is a part of that: Yet becauſe in our common uſe we do diſtinguiſh between the Offices of Juſtice and Charity, I have choſe to enlarge on them in particular reference to Charity. But I deſire it may ſtill be remembred, that whatſoever is under precept, is ſo much a due from us, that we ſin not only againſt Charity, but Juſtice too, if we neglect it; which deſerves to be conſidered, the more to ſtir up our care to the performance; and the rather, becauſe there ſeems to be a common error in this point. Men look upon their Acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themſelves, when they have performed any, though never ſo mean, but never blame themſelves, though they omit

omit all: which is a very dangerous, but withal a very natural fruit of the former perſwaſion. If there be any Charities wherein Juſtice is not concerned, they are thoſe which for the height and degrees of them are not made matter of ſtrict Duty, that is, are not in thoſe degrees commanded by God: and even after theſe, 'twill be very reaſonable for us to labor; but that cannot be done without taking the lower and neceſſary degrees in our way; and therefore let ou firſt care be fot them.

The great Rule of Charity.

14. To help us therein there will be no better means, than to keep before our eyes that grand rule *of loving our neighbours as our ſelves*: this the Apoſtle makes the ſum of our whole duty to our Neighbours, *Rom.* 13. 9. Let this therefere be the ſtandard, whereby to meaſure all thy actions, which relate to others; whenever any neceſſity of thy Neighbours preſents it ſelf to thee, ask thy ſelfe, whether, if thou wert in the like caſe, thy love to thy ſelf would not make thee induſtrious for relief, and then reſolve thy love to thy neighbour muſt have the ſame effect for him. This is that Royal Law, as S. *James* calls it, *Jam.* 2. 8. which all that profeſs themſelves ſubjects to Chriſt, muſt be ruled by; and whoſoever is ſo, will not fail of performing all charities to others, becauſe 'tis ſure he would upon the like occaſions have all ſuch performed to himſelf. There is none but wiſhes to have his good name defended, his poverty relieved, his bodily ſuffering ſuccoured, only it may be ſaid, that in the ſpiritual wants, there are ſome ſo careleſs of themſelves, that they wiſh no ſupply, they deſire no reproofs, no inſtructions, nay, are angry when they are given them; it may therefore ſeem that ſuch men are not by vertue of this rule tied to thoſe ſorts of Charities. To this I anſwer, that the love of our ſelves, which is here ſet as the meaſure of that to our Neighbour, is to be underſtood to be that reaſonable love, which men ought to have, and therefore though a man fail of that due love he owes himſelf, yet his Neighbour hath not thereby forfeited his right, he has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which

which in right we ſhould bear to our ſelves, and ſuch I am ſure is this care of our ſpiritual eſtate, and therefore 'tis not our deſpiſing our own Souls, that will abſolve us from Charity to other Mens: yet I ſhall not much preſs this duty in ſuch Men, it being neither likely that they will be perſwaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

15. There is yet one Act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is, the making peace and amity among others: by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our Brethren; for all theſe are in danger by ſtrife and contention. The reconciling of enemies is a moſt bleſſed work, and brings a bleſſing on the Actors: We have Chriſt's word for it, *Bleſſed are thepeace-makers*, *Matth.*5.9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this office of Charity, to uſe all our Art and endeavour to take up all grudges and quarrels we diſcerne among others; neither muſt we only labor to reſtore peace where it is loſt, but to preſerve it where it is: Firſt, generally, by ſtriving to beget in the hearts of all we converſe with, a true value of that moſt precious Jewel, Peace; Secondly, particularly, by a timely prevention of thoſe jars and unkindneſſes, we ſee likely to fall out. It may many times be in the power of a diſcreet friend or neighbour, to cure thoſe miſtakes, and miſ-apprehenſions, which are the firſt beginnings of quarrels and contentions; and it will be both more eaſie and more profitable, thus to prevent, than pacifie ſtrifes. 'Tis ſure 'tis more eaſie, for when a quarrel is once broken out, 'tis like a violent flame, which cannot ſo ſoon be quencht, as it might have been, whilſt it was but a ſmothering Fire. And then 'tis alſo more profitable, for it prevents many ſins, which in the progreſs of an open contention, are almoſt ſure to be committed. *Solomon* ſays, *In the multitude of words there wanteth not Sin*, *Prov*, 10. 19. which cannot more truly be ſaid of any ſort of words, than thoſe that

Peace-making.

paſs

paſs in anger, and then, though the quarrel be afterwards compoſed, yet thoſe ſins will ſtill remain on their account; and therefore it is a great Charity to prevent them.

He that undertakes it, muſt be peaceable himſelf.

16. But to fit a man for this ſo excellent an Office of Peace-making, 'tis neceſſary that he be firſt remarkably peaceable himſelf; for with what face canſt thou perſwade others to that which thou wilt not perform thy ſelf? Or how canſt thou expect thy perſwaſions ſhould work? 'Twill be a ready reply in every mans mouth, *Thou Hypocrite, caſt out firſt the beam out of thine own eye, Matth.* 7. 5. and therefore be ſure thou qualify thy ſelf for the work. There is one point of Peaceableneſs which ſeems to be little regarded among men, and that is in the Caſe of Legal treſpaſſes; Men think it nothing to go to Law about every petty trifle, and as long as they have but Law on their ſide, never think they are to blame: but ſure had we that true peaceableneſs of ſpirit which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our Neighbours. Not that all going to Law is utterly unchriſtian, but ſuch kind of Suits eſpecially, as are upon contentiouſneſs, and ſtoutneſs of humor, to defend ſuch an inconſiderable right as the parting with will do us little or no harm, or which is yet worſe, to avenge ſuch a treſpaſs. And even in great matters, he that ſhall part with ſomewhat of his Right for love of Peace, does ſurely the moſt Chriſtianly, and moſt agreeably to the advice of the Apoſtle, 1 *Cor.* 6. 7. *Rather to take wrong, and ſuffer our ſelves to be defrauded.* But if the damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then we muſt take care of preſerving Peace; firſt by carrying ſtill a friendly and Chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him; ſecondly by being willing to yield to any reaſonable terms of agreement, whenever they ſhall be offered; and truly if we carry not this temper of mind in our ſuits, I ſee not how

Of going to Law.

they

they can be reconcilable with that peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this who make it their pleaſure themſelves to diſquiet their Neighbour, or their Trade to ſtir up others to do it. This tender regard of Peace, both in our ſelves, and others, is abſolutely neceſſary to be entertained of all thoſe, who own themſelves to be the ſervants of him, whoſe title it is to be *The Prince of peace, Iſa.* 9. 6.

This Charity of the actions muſt reach to Enemies.

17. All that remains to be toucht on concerning this Charity of the Actions, is the extent of it; which muſt be as large as the former of the affections, even to the taking in, not only ſtrangers, and thoſe of no relation to us, but even of our bittereſt enemies. I have already ſpoken ſo much of the Obligation we are under to forgive them, that I ſhall not here ſay any thing of that, but that being ſuppoſed a Duty, 'twill ſure then appear no unreaſonable thing to proceed one ſtep further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and ſo 'twill be no hard matter, even to fleſh and blood, to do all kind things to them. And indeed, this is the way, by which we muſt try the ſincerity of our forgiveneſs. 'Tis eaſie to ſay, I forgive ſuch a man; but if when an opportunity of doing him good is offered, thou declineſt it, 'tis apparent there yet lurks the old malice in thy heart: where there is a through forgiveneſs, there will be as great a readineſs to benefit an enemy as a friend; nay, perhaps in ſome reſpects, a greater; a true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by *doing good to them that hate him, Mat.* 5. 44. Let us therefore reſolve that all actions of kindneſs are to be performed to our enemies, for which we have not only the command, but alſo the example of Chriſt, who had not only ſome inward relentings towards us his obſtinate and moſt provoking enemies, but ſhewed it in acts; and thoſe no cheap, or eaſie ones, but

such as cost him his deareſt blood. And ſurely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to teſtifie our loves to our Enemies by thoſe ſo much cheaper ways of *feeding them in hunger*, and the like, recommended to us by the Apoſtle, *Rom.* 12. 20. But if we could perform theſe acts of kindneſs to enemies in ſuch manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled. And this we ſhould aim at, for that we ſee the Apoſtle ſets it the end of the forementioned acts of feeding, &c. that we may *heap coals of fire upon their heads*: not coals to burn, but to melt them into all love and tenderneſs towards us: and this were indeed the moſt compleat way of immitating Chriſt's example; who in all he did and ſuffered for us, deſigned the reconciling of us to himſelf.

Self-love an hindrance of this Charity.

18. I have now ſhewed you the ſeveral parts of our duty to our Neighbour, towards the performance whereof, I know nothing more neceſſary, than the turning out of our hearts that ſelf-love which ſo often poſſeſſes them; and that ſo wholly, that it leaves no room for Charity; nay, nor Juſtice neither to our Neighbour. By this ſelf-love I mean not that true love of our ſelves, which is the love and care of our ſouls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly intereſts and advantages; which is apparently the root of all, both injuſtice and uncharitableneſs, towards others. We find this ſin of ſelf-love ſet by the Apoſtle in the head of a whole troop of ſins, 2 *Tim.* 3. 2. as if it were ſome principal officer in Satan's Camp; and certainly, not without reaſon; for it never goes without an accurſed train of many other ſins, which, like the Dragon's tail, *Rev.* 12. 4. ſweeps away all care of duty to others. We are by it made ſo vehement and intent upon the pleaſing our ſelves, that we have no regard to any body elſe, contrary to the direction of S. *Paul*, *Rom.* 15. 2. which is, not to pleaſe our ſelves, *But every man to pleaſe his Neighbour for his good to edifica-*

tion;

tion; which he backs with the example of Christ, Verse 3. *For even Christ pleased not himself.* If therefore we have any sincere desire to have this vertue of charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

19. But when we have removed this hindrance, we must remember that this as all other graces, proceeds not from our selves, it is the gift of God, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a Dove, a meek and gall-less creature, to frame our hearts to the same temper, and enable us to perform this duty. *Prayer a means to procure it.*

20. I Have now past through those several Branches I at first proposed, and shewed you what is our Duty to God, our Selves, and our Neighbour. Of which I may say as it is, *Luk.* 10. 28. *This do, and thou shalt live.* And surely it is no impossible task to perform this in such a measure, as God will graciously accept; that is, in Sincerity, though not in Perfection; for God is not that austere Master, *Luk.* 19 20. *That reaps where he has not sown:* he requires nothing of us, which he is not ready by his Grace to enable us to perform, if we be not wanting to our selves, either in asking it by Prayer, or in using it by Diligence. And as it is not impossible, so neither is it such a sad melancholy task as men are apt to thing it. 'Tis a special policy of Satan's, to do as the Spies did, *Numb.* 23. 28. *Bring up an ill report upon this good Land*, this state of Christian life, thereby to discourage us from entring into it, to fright us with I know not what Gyants we shall meet with: but let us not thus be cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a Land flowing with milk and honey*: God is not in this respect to his People *a Wilderness, a Land of darkness, Jer.* 2. 31. His Service does not bereave Men of any true joy, but helps them *Christian Duties both possible and pleasant.*

to a great deal: Christ's yoke is an easie, nay, a pleasant yoke; his burthen is light, yea a gracious burthen. There is in the practice of Christian Duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which by the contention raises an uneasiness. But then first, that is to be charged only on ourselves, for having got those ill customs, and thereby made that hard to us, which in it self is most pleasant, the Duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combate.

Even when they expose us to outward sufferings.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions and sufferings in the World; and that those are not joyous, but grievous.

I answer, that even in those there is matter of joy. We see the Apostles thought it so, *They rejoyced that they were accounted worthy to suffer for Christ's name*, Acts 4. 41. And S. *Peter* tells us, *That, if any suffer as a Christian, he is to glorifie God for it*, 1 Pet. 4. 16. There is such a force and vertue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph; and that testimony we can never have more clear and lively, than when we suffer for righteousnes sake; so that you see Christianity is very amiable, even in its saddest dress; the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of Warfare upon Earth. But then if we look forward to the Crown of our Victories, those eternal rewards in Heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompences await them at the end; were our labours never so heavy, we could have no cause to faint under them. Let us therefore, whenever we meet with any discouragements in our course, fix our eye on this rich prize, and

and then *run with patience the race which is set before us*, Heb. 12. 2. Follow the Captain of our Salvation through the greatest sufferings; yea even through the same red Sea of blood which he hath waded, whenever our Obedience to him shall require it; for though our fidelity to him should bring us to death it self, we are sure to be no losers by it, for to such he hath promised a Crown of life, the very expectation whereof is able to keep a Christian more chearful in his fetters and dungeon, than a worldling can be in the midst of his greatest prosperities

The danger of delaying our turning to God.

22. All that remains for me farther to add, is earnestly to intreat and beseech the Reader, that, without delay, he put himself into this so pleasant and gainful a course, by setting sincerely to the practice of all those things, which either by this Book, or by any other means he discerns to be his Duty; and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they most fear and abhor: much of their day is spent; how much will be left to finish their journey in, none knows; perhaps the next hour, the next minute, the night of death may overtake them: what a madness is it then for them to defer one moment to turn out of that path which leads to certain destruction, and to put themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the Deceitfulness of sin, that no intreaty, no perswasion can prevail with them, to make this so reasonable, so necessary a change; not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the

pleaſures of ſin as long as they live; and then they hope at their death, or ſome little time before it, to do all the buſineſs of their Souls. But, alas! Heaven is too high to be thus jump'd into; the way to it is a long and leiſurely aſcent, which requires time to walk. The hazards of ſuch deferring are more largely ſpoken of in the Diſcourſe of Repentance: I ſhall not here repeat them, but deſire the Reader ſeriouſly to lay them to heart, and then ſurely he will think it ſeaſonable Counſel that is given by the wiſe Man, *Eccluſ.* 5. 7. *Make no tarrying to turn to the* Lord, *and put not off from day to day.*

FINIS.

PRIVATE
DEVOTIONS
For several
OCCASIONS,
ORDINARY
And
EXTRAORDINARY.

LONDON,
Printed for *Robert Pawlet*,
MDCLXXX.

CHRISTIAN READER,

I *Have, for the help of thy Devotions, ſet down ſome* FORMS *of* PRIVATE PRAYER, *upon ſeveral occaſions. If it be thought an omiſſion that there are none for Families, I muſt anſwer for my ſelf, that it was not from any opinion, that God is not as well to be worſhipp'd in the Family, as the Cloſet; but becauſe the Providence of God and the Church hath already furniſhed thee for that purpoſe, infinitely beyond what my utmoſt care could do. I mean the* PUBLICK LITURGY, *or* COMMON-PRAYER, *which, for all publick addreſſes to God (and ſuch are Family Prayers) are ſo excellent and uſeful, that we may ſay of it as* David *did of* Goliah's *ſword,* 1 Sam. 21. 9. There is none like it.

DIRECTIONS *for the* MORNING.

As ſoon as ever thou awakeſt in the morning, lift up thy heart to God in this, or the like ſhort Prayer.

LORD, as thou haſt awaked my Body from ſleep, ſo by thy Grace awaken my Soul from ſin; and make me ſo to walk before thee this day, and all the reſt of my life, that when the laſt Trumpet ſhall awake me out of my Grave, I may riſe to the life immortal, through Jeſus Chriſt.

When thou haſt thus begun, ſuffer not (without ſome urgent neceſſity) any worldly thoughts to fill thy mind, till thou haſt alſo paid thy moſt ſolemn Devotions to Almighty God; and therefore during the time thou art dreſſing thy ſelf (which ſhould be no longer than common decency requires) exerciſe thy mind in ſome ſpiritual thoughts: as for example, conſider to what Temptations *thy buſineſs or company that day are moſt like to lay thee open, and arm thy ſelf with Reſolutions againſt them: or again, conſider what* Occaſions of doing ſervice *to God, or good to thy neighbour are that day moſt likely to preſent themſelves, and reſolve to embrace them; and alſo contrive how thou mayeſt improve them to the uttermoſt. But eſpecially, it will be fit for thee to examine whether there have any ſin eſcaped thee ſince thy laſt night's examination. If after theſe conſiderations, any further leiſure remain, thou mayeſt profitably employ it in meditating on the general* Reſurrection, *(whereof our riſing from our bed is a repreſentation) and of that dreadful* Judgment *which ſhall follow it; and then think with thy ſelf in what preparation thou art for it, and reſolve to husband carefully every minute of thy time towards the fitting thee for that great Account. As ſoon as thou art ready, retire to ſome private place, and there offer up to God thy Morning Sacrifice of Praiſe and Prayer.*

Prayers for the Morning.

At thy firſt kneeling down, ſay,

O Holy, bleſſed and glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

LORD,

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice acceptable to thee by Jeſus Chriſt.

A Thanksgiving.

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant, who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live, and move, and have my being: thou firſt madeſt me to be, and then that I might not be miſerable, but happy, thou ſenteſt thy Son out of thy boſom to Redeem me from the power of my ſins by his Grace, and from the puniſhment of them by his Blood, and by both to bring me to his Glory. Thou haſt by thy mercy cauſed me to be born within thy peculiar Fold, the Chriſtian Church, where I was early conſecrated to thee in Baptiſm, and have been partaker of all thoſe ſpiritual helps which might aid me to perform that Vow I there made to thee; and when by my own wilfulneſs or negligence I have failed to do it, yet thou in thy manifold mercies haſt not forſaken me; but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience haſt attended, and not cut me off in the acts of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy reſtraining Grace alone by which I have been kept back from any the greateſt ſins, and it is thy Inciting and Aſſiſting Grace alone, by which I have been enabled to do any the leaſt good; therefore not unto me, not unto me, but unto thy name be the praiſes. For theſe, and all other thy ſpiritual Bleſſings, my Soul doth magnifie the Lord, and all that is within me praiſe his holy Name. I likewiſe praiſe thee for thoſe many outward Bleſſings I enjoy; as health, friends, food and raiment, the comforts as well as the neceſſaries of this life; for thoſe continual Protections of thy hand, by

which

which I and mine are kept from dangers, and those gracious Deliverances thou hast often afforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetned and allayed those troubles thou hast not seen fit wholly to remove: for thy particular preservation of me this night, and all other thy goodness towards me. Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquity, I, thy sinful creature, cast my self at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee: for I have drank iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing of those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy Spirit, is become a cage of unclean birds of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act; so that in thought, word and deed, I continually transgress against thee. (*Here mention the greatest of thy sins.*) Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardning my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins? But, O Lord, there is mercy with thee, that thou maist be feared. O fit me for that mercy by giving me a deep and hearty Repentance; and then, according to thy goodness, let thine anger and thy wrath be turned away from me; look upon me in thy Son, my blessed Saviour, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee, by the power

of

of thy Grace, so to renew and purifie my heart, that I may become a new creature, utterly forsaking every evil way, and living in a constant, sincere, universal obedience to thee all the rest of my days; that, behaving my self as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord. Grant this for Jesus Christ his sake.

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of my self so much as to think a good thought, beseech thee to work in me both to Will and to Do according to thy good pleasure. Inlighten my mind that I may know thee, and let me not be barren and unfruitful in that knowledge. Lord, work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee: give me a full Trust on thee, Zeal for thee, Reverence of all things that relate to thee: make me fearful to offend thee, thankful for thy mercies, Humble under thy Corrections, Devout in thy Service, Sorrowful for my sins: and grant that in all things I may behave my self so, as befits a Creature to his Creator, a Servant to his Lord. Enable me likewise to perform that duty I owe to my self: give me that Meekness, Humility and Contentedness, whereby I may always possess my soul in Patience and Thankfulness: make me Diligent in all my duties, Watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments, that they may never become a snare to me: make me also, O Lord, to be so affected towards my Neighbour, that I never transgress that Royal Law of thine, of loving him as my self: grant me exactly to perform all parts of Justice, yielding to all whatsoever by any kind of right becomes their due, and give me such bowels of mercy and compassion that I may never fail to do all acts

of

of Charity to all men, whether friends or enemies, according to thy Command and Example. Finally, I beseech thee, O Lord, to sanctifie me throughout, that my whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ. To whom, with thee, and the Holy Ghost, be all honour and glory for ever. *Amen.*

Intercession.

O Blessed Lord, whose mercy is over all thy works I beseech thee to have mercy upon all men; and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightning Grace to those that are in darkness, and thy converting Grace to those that are in sin; look with thy tendereſt compassions upon the universal Church. O be favourable and gracious unto *Sion*, build thou the Walls of *Jerusalem*: unite all those that profess thy name unto thee by purity and holiness, and to each other by brotherly love. Have mercy on this desolate Church, and sinful Nation; thou hast moved the Land, and divided it; heal the sores thereof, for it shaketh; make us so truly to repent of those sins which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church or State: so rule their hearts, and strengthen their hands, that they may neither want Will nor Power to punish wickedness and vice, and maintain God's true Religion and Vertue. Have pity, O Lord, on all that are in affliction: be a Father to the Fatherless, and plead the cause of the Widdow, comfort the feeble-minded, support the weak, heal the sick, relieve the needy, defend the oppressed, and administer to every one according to their several necessities. Let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary, either to their Bodies or their Souls. (*Here name thy nearest Relations.*) Reward all those that have done me good, and pardon all those that have done

done, or wiſht me evil; and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For Preſervation.

O Merciful God, by whoſe bounty alone it is, that I have this day added to my life; I beſeech thee ſo to guide me in it by thy Grace, that I may do nothing which may diſhonour thee, or wound my own ſoul; but that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in. And, Lord, I beſeech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling: but that I and mine may be ſafe under thy gracious protection, through Jeſus Chriſt.

O Lord, pardon the wandrings and coldneſs of theſe petitions, and deal with me, not according either to my prayers or deſerts, but according to my needs, and thine own rich mercies in Jeſus Chriſt: in whoſe bleſſed Name and Words, I conclude theſe my imperfect prayers, ſaying, *Our Father*, &c.

Directions for Night.

AT NIGHT, *when it draws towards the time of reſt, bethink thy ſelf how thou haſt paſſed the day; examine thine own heart what Sin either of Thought, Word, or Deed thou haſt committed, what opportunity of doing good thou haſt omitted; and whatſoever thou findeſt to accuſe thy ſelf of, confeſs humbly and penitently to God, renew thy purpoſes and reſolutions of amendment, and beg his pardon in Chriſt, and this not ſlightly.*

slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldst do, if thou were sure thy death were as near approaching as thy sleep, which, for ought thou knowest, may be so indeed, and therefore thou shouldst no more venture to sleep unreconciled to God, than thou wouldst dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same: or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but the greater cause to magnifie God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And, above all, endeavour still by the consideration of his mercies, to have thy heart the more closely knit to him, remembring that every favour received from him is a new engagement upon thee to love and obey him.

Prayers for Night.

O Holy, blessed and glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought, O, let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice, acceptable unto thee by Jesus Christ.

A Confession.

O MOST Holy Lord God, who art of purer eyes than to behold iniquity, how shall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled my self yet much worse by my own actual sins, and wicked customs: I have transgressed my duty to Thee, my Neighbour, and my Self; and that both in thought, in word, and indeed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this, not only through ignorance and frailty, but knowingly and wilfully against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. (*Here name the particulars.*) And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but, O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins: and let me not daily confess, yet as daily renew them: but grant, O Lord, that from this instant I may give a Bill of Divorce to all my most beloved lusts, and then be thou pleased to marry me to thy self in truth, in righteousness, and holiness. And for all my past sins, O Lord, recieve a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offences, and receive me to thy favour. And when thou hast thus spoken peace to my soul, Lord keep me, that I turn not any more to folly, but so establish me with thy Grace, that no temptation of the World, the Devil,

Devil, or my own flesh may ever draw me to offend thee; that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A Thanksgiving.

O Thou Father of Mercies, who art kind even to the unthankful, I acknowledge my self to have abundantly experimented that gracious property of thine; for, notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favours have not yet made thee withdraw them; but, in the riches of thy goodness and long-suffering, thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repayed, as justly thou might'st, by sweeping me away with a swift destruction; but hast spared and preserved me according to the greatness of thy mercy. (*Here mention the particular mercies of that day.*) What shall I render unto the Lord, for all those benefits he hath done unto me? Lord; let this goodness of thine lead me to repentance; and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace; and that of Intercession appointed for the Morning.

For

For Preſervation.

O Bleſſed Lord, the Keeper of *Iſrael*, that neither ſlumbreſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night; keep me by thy Grace from all works of darkneſs, and defend me by thy power from all dangers: grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I ſhall lie down in the duſt; and becauſe I know neither the day nor the hour of my Maſter's coming, grant me Grace, that I may be always ready, that I may never live in ſuch a ſtate, as I ſhall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; ſo that living and dying I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding Prayer as in the Morning.

AS thou art putting off thy cloaths, think with thy ſelf that the time approaches that thou muſt put off thy Body alſo, and then thy Soul muſt appear naked before God's Judgment-ſeat, *and therefore thou haſt need be careful to make it ſo clean and pure by repentance and holineſs, that he who will not look on iniquity may graciouſly behold and accept it.*

Let thy Bed put thee in mind of thy Grave; and when thou lyeſt down, ſay,

O Bleſſed Saviour, who by thy precious death and burial didſt take away the ſting of death and the power of the Grave, grant me the joyful fruits of that thy Victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my reſt; for

for it is thou, Lord, only that makeſt me dwell in ſafety.

Into thy hands I commend my ſpirit; for thou haſt redeemed it, O Lord, thou God of Truth.

IN the ANCIENT CHURCH, there were, beſides morning and night, four other times every day which were called HOURS OF PRAYER, and the zeal of thoſe firſt Chriſtians was ſuch, as made them conſtantly obſerved. It would be thought too great a ſtrictneſs now in this lukewarm age to enjoyn the like frequency: yet I cannot but mention the example, and ſay, that for thoſe who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private theſe FOUR TIMES of PRAYER, beſides the OFFICES already ſet down for MORNING and NIGHT; and that none may be to ſeek how to exerciſe their devotions at theſe times, I have added divers COLLECTS for ſeveral Graces, whereof every man may uſe at each ſuch time of prayer ſo many as his zeal and leiſure ſhall point out to him; adding, if he pleaſe, one of the Confeſſions appointed for morning or night, and never omitting the LORDS PRAYER.

But if any man's ſtate of life be really ſo buſie, as will not allow him time for ſo long and ſolemn devotions; yet certainly there is no man ſo overlaid with buſineſs, but that he may find leiſure oftentimes in a day to ſay the LORD'S PRAYER alone: and therefore let him uſe that, if he cannot more. But becauſe it is the Character of a Chriſtian, Phil. 3. 20. That he hath his converſation in Heaven, it is very fit that beſides theſe ſet times of Prayer, he ſhould divers times in a day by ſhort and ſudden EJACULATIONS, dart up his ſoul thither. And for this ſort of devotion no man can want leiſure, for it may be performed in the midſt of buſineſs; the Artificer at his work, the Husbandman at his plough may practiſe it. Now as he cannot want time, ſo that he may not want matter for it, I have thought it not unuſeful out of that rich ſtore-houſe, the BOOK of PSALMS,

to

to furnish him with some Texts, which may very fitly be used for this purpose; which being learned by heart, will always be ready at hand to employ his devotion; and the matter of them being various, some for pardon of sin, some for Grace, some for the light of God's countenance, some for the Church, some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these, not as a full collection, but only a taste, by which the Reader's appetite may be raised to search after more in that Book, and other parts of Holy Scripture.

COLLECTS *for several* GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please; let thy Spirit, I beseech thee, work in me such a Faith, as may be acceptable in thy sight, even such as worketh by love. O let me not rest in a dead ineffectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith, which may enable me to overcome the World, and conform me to the Image of that Christ, on whom I believe; that so, at the last, I may recieve the end of my Faith, even the Salvation of my Soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the Earth, let me never be destitute of a well-grounded hope, nor yet possest with a vain presumption: suffer me not to think thou wilt either be reconciled to my sins,

ſins, or reject my repentance: but give me, I beſeech thee, ſuch a hope as may be anſwerable to the only ground of hope, thy promiſes: and ſuch as may both encourage and enable me to purifie my ſelf from all filthineſs both of fleſh and ſpirit, that ſo it may indeed become to me an anchor of the ſoul both ſure and ſtedfaſt, entring even within the vail; whither the forerunner is for me entred; even Jeſus Chriſt, my High Prieſt, and bleſſed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy ſelf, and infinitely bountiful and compaſſionate towards me; I beſeech thee ſuffer not my heart to be ſo hardned through the deceitfulneſs of ſin, as to reſiſt ſuch charms of love; but let them make deep and laſting impreſſions on my ſoul. Lord, thou art pleaſed to require my heart, and thou only haſt right to it. O let me not be ſo ſacrilegiouſly unjuſt as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou ſeeſt it is already uſurped, the World with its vanities hath ſeized it, and like a ſtrong man armed, keeps poſſeſſion. O thou, who art ſtronger, come upon him, and take this unworthy heart of mine as thine own ſpoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou ſeeſt it fit, be pleaſed to let me taſte of thoſe joys, thoſe raviſhments of thy love, wherewith thy Saints have been ſo tranſported. But if in this I know not what I ask, if I may not chuſe my place in thy Kingdom; yet, O Lord, deny me not to drink of thy cup; let me have ſuch a ſincerity and degree of love as may make me endure any thing for thy ſake; ſuch a perfect love as may caſt out all fear and ſloth too, that nothing may ſeem to me too grievous to ſuffer, or too difficult to do in obedience to thee; that ſo expreſſing my love by keeping thy Commandments, I may, by thy mercy, at laſt obtain that Crown of Life, which thou haſt promiſed to thoſe that love thee, through Jeſus Chriſt our Lord.

For

For Sincerity.

O Holy Lord, who requireſt truth in the inward parts, I humbly beſeech thee to purge me from all hypocriſie and unſincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts: O thou who ſearcheſt the heart and reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, but purifie me, even with fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf. I beſeech thee let me not reſt in any ſuch deceit; but bring me to a ſight and hatred of my moſt hidden corruptions, that I may not cheriſh any darling luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace; but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace with thee, and by purity of heart be qualified to ſee thee in thy Kingdom, through Jeſus Chriſt.

For Devotion in Prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us miſerable and needy creatures, to preſent our petitions to thee; grant, I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs it is the greateſt honour, and greateſt advantage, thus to be allowed acceſs to thee; yet ſo ſottiſh and ſtupid is my prophane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O Lord, is poſſeſt with a ſpirit of infirmity, it is bowed together, and can in no wiſe lift up it ſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to enſpirit and enliven this earthly droſſy heart, that it may freely mount towards thee; that I may ſet a true value on this moſt valuable privilege, and take delight in

in approaching to thee: and that my approaches may be with a reverence some way answerable to that awful Majesty I come before; with an importunity and earnestness answerable to those pressing wants I have to be supplied; and with such a fixedness and attention of mind, as no wandring thoughts may interrupt: that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin; but may so ask that I may receive, seek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the Merits and Intercession of Jesus Christ.

For Humility.

O Thou High and Lofty One, that inhabitest Eternity, yet art pleased to dwell with the humble spirit; pour into my heart, I beseech thee, that excellent Grace of Humility, which may utterly work out all those vain conceits I have of my self; Lord, convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin; that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less than the least of thy mercies, and greater than the greatest of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit my self to thy rebukes, but even to those of my Fellow-Christians, and with meekness receive and obey their admonitions. And make me so to behave my self towards all, that I never do any thing through strife and vain glory; and to that end grant, that in lowliness of mind I may esteem every other man better than my self, and be willing that others should esteem them so also; that I neither nourish any high opinion of my self, nor covet one among others, but that despising the vain praises of Men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts, I have used to recommend me to the esteem

steem of men, I may now employ all my industry and care to approve my self to thee, who resistest the proud, and giveſt Grace to the humble: Grant this, O Lord, for his ſake who humbled himſelf unto the death of the Croſs, Jeſus Chriſt.

For the Fear of God.

O Glorious Majeſty, who only art high, and to be feared; poſſeſs my ſoul with a holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear ſuch a reſpect to all things which relate to thee, that I may never prophane any holy thing, or ſacrilegiouſly invade what thou haſt ſet apart to thy ſelf. And, O Lord, ſince thou art a God that wilt not clear the guilty, let the dread of thy juſtice make me tremble to provoke thee in any thing. O let me not ſo miſplace my fear, as to be afraid of a man that ſhall die, and of the Son of Man, who ſhall be made as graſs, and forget the Lord, my Maker; but repleniſh my ſoul with that fear of the Lord, which is the beginning of wiſdom, which may be as a bridle to all my brutiſh appetites, and keep me in a conſtant conformity to thy holy Will. Hear me, O Lord, I beſeech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling, work out my ſalvation, through Jeſus Chriſt.

For Truſt on God.

O Almighty Lord, who never faileſt them that truſt on thee: Give me grace, I beſeech thee, in all my difficulties and diſtreſſes to have recourſe to thee, to reſt and depend on thee; thou ſhalt keep him, O Lord, in perfect peace, whoſe mind is ſtaid on thee. O, let me always reſt on this firm Pillar, and never exchange it for the broken reeds of worldly ſuccours; ſuffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat,

or drink, or wherewithal I shall be cloathed; but grant that, having by honest labour and industry, done my part, I may chearfully commit my self to thy Providence, casting all my care upon thee; and being careful for nothing, but to be of the number of those whom thou owneſt and careſt for, even such as keep thy Testimonies, and think upon thy Commandments to do them. That seeking first thy Kingdom, and the righteousneſs thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me. Grant this, O Lord, for Jesus Christ his sake.

For Thankfulneſs.

O Most Gracious and bountiful Lord, who filleſt all things living with good, and expecteſt no other return, but praise and thanksgiving; let me, O Lord, never defraud thee of that so easie tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to loſe my part in that Divine pleasure; but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart, offer up thanks to thee; and grant that not only my lips, but my life may shew forth thy praise, by consecrating my self to thy service, and walking in holineſs and righteousneſs before thee all the days of my life, through Jesus Christ my Lord and blessed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners; how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O, be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life;

life; strike this rock, O Lord, that the waters may flow out, even floods of tears to wash my polluted conscience. My drowzy Soul hath too long slept securely in sin; Lord, awake it, though it be with thunder, and let me rather feel thy terrors than not feel my sin. Thou sentest thy blessed Son to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it, that it may be capable of this healing vertue: and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it as from the face of a Serpent, and bring forth fruits of Repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit, as no provocations may ever be able to disturb. Lord grant I may be so far from offering the least injury, that I may never return the greatest, any otherwise than with prayers and kindness: that I who have so many talents to be forgiven by thee, may never expect pence of my brethren; but that putting on bowels of mercy, meekness long-suffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father and holy Spirit be all honour and glory for ever.

For Chastity.

O Holy and immaculate Jesus, whose first descent was into the Virgins Womb, and who dost still love to inhabit only in pure and virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost; O let me ne-

ver pollute that Temple with any uncleanneſs. And becauſe out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there; but enable me, I beſeech thee, to keep both body and ſoul pure and undefiled, that ſo I may glorifie thee here both in body and ſpirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who haſt in thy bounty to Mankind, offered to us the uſe of thy good creatures for our corporal refreſhment: grant that I may always uſe this liberty with thankfulneſs and moderation. O let me never be ſo enſlaved to that brutiſh pleaſure of taſte, that my table become a ſnare to me; but give me, I beſeech thee, a perfect abhorrence of all degrees of exceſs, and let me eat and drink only for thoſe ends, and according to thoſe meaſures which thou haſt aſſigned me for health, and not for luxury. And Lord grant that my purſuits may be not after the meat that periſheth, but after that which endureth to everlaſting life; that hungring and thirſting after righteouſneſs, I may be filled with thy grace here, and thy glory hereafter, through Jeſus Chriſt.

For Contentedneſs.

O Merciful God, thy wiſdom is infinite to chuſe, and thy love forward to diſpence good things to us; O let me always fully and entirely reſign my ſelf to thy diſpoſals, have no deſires of my own, but a perfect ſatisfaction in thy choices for me; that ſo, in whatſoever Eſtate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beſeech thee, purge my heart of all covetous affections. O let me never yield up any corner of my ſoul to Mammon; but give me ſuch a contempt of theſe

these fading riches, that whether they increase or decrease, I may never set my heart upon them; but that all my care may be to be rich towards God, to lay up my treasure in Heaven; that I may so set my affections on things above, that when Christ, who is my life, shall appear, I may also appear with him in Glory. Grant this, O Lord, for the merits of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy Wisdom ordained that Man should be born to labour, suffer me not to resist that design of thine, by giving my self up to sloth and idleness; but grant I may so employ my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Lord, if it be thy Will, make me some way useful to others, that *I* may not live an unprofitable part of Mankind; but however, O Lord, let me not be useless to my self, but grant I may give all diligence to make my calling and election sure. My soul is beset with many and vigilant adversaries; O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation; enduring hardness as a good Soldier of Jesus Christ, till at the last, from this state of Warfare, thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of Righteousness, who hast commanded us to keep judgment and do justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to decieve my brother; and grant I may most strictly observe that sacred rule, of doing as I would be done to; that I may not dishonour my Christian profession by an un-

just and fraudulent life, but in simplicity and godly sincerity have my conversation in the world; never seeking to heap up treasures in this life; but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in; but may so behave my self towards all, that none may have any evil thing to say of me; that so, if it be possible, I may have peace with all men; or however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom, all Nations of Men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou Father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities, outward and inward, of my brethren, and diligently employ all my abilities for their succour and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy spirit of love enter and dwell there; and make me seek, not to please my self, but my Neighbour for his good edification, even as Christ pleased not himself. Lord, make me a faithful Steward of all those Talents thou hast committed to me for the benefit of others; that so when thou shalt call me to give an account of my Stewardship, I may do it with joy, and not with grief. Grant this, merciful Lord, I beseech thee, for Jesus Christ his sake.

For Perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday, and to day, and for ever; be thou

thou pleased to communicate some small ray of that Excellence, some degree of that stability to me thy wretched creature, who am light and unconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked, and fall from my own stedfastness: My Will also, O Lord, is irresolute and wavering, and doth not cleave stedfastly unto God; my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me, and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord, thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with; O leave me not to my self, but cover thou my head in the day of battel, and in all spiritual combats make me more than Conqueror through him that loved me. O let no terrors or flatteries, either of the world or my own flesh ever draw me from my obedience to thee; but grant that I may continue stedfast, unmoveable, always abounding in the work of the Lord, and by patient continuing in well-doing seek, and at last obtain Glory, and Honour, and Immortality, and Eternal life, through Jesus Christ our Lord.

A Brief Paraphrase *of the*

LORDS PRAYER,

To be used as a Prayer.

[*Our Father which art in Heaven*]

O Lord, who dwellest in the highest Heavens, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness and bowels of a compassionate Father. O make us to render to thee the love and obedience of children; and that we may resemble thee, *our Father*

in Heaven, (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this World; and so raise up our minds, that we may always have our conversation in Heaven, from whence we look for our Saviour, the Lord Jesus Christ.

[*Hallowed be thy Name.*]

STrike such an awe in our hearts, that we may humbly reverence thee in *Thy Name*, which is great, wonderful and holy; and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the People praise thee, O God, let all the People praise thee.

[2. *Thy Kingdom come.*]

EStablish thy Throne, and rule for ever in our souls, and by the power of thy Grace subdue all those rebellious corruptions that exalt themselves against thee; they are those enemies of thine which would not thou shouldst reign over them, O let them be brought forth and slain before thee; and make us such faithful subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jesus come quickly.

[3. *Thy Will be done in Earth*, &c.]

ENable us by thy Grace chearfully to suffer *Thy Will* in all thy afflictions, and readily perform it in all thy commands: give us of that Heavenly Zeal to thy Service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervour and alacrity, and that following them in their obedience, we may be joyned with them to sing eternal praises in thy Kingdom, to God, and to the Lamb for ever.

[4. *Give us this day our*, &c.]

GIve us that continual supply of thy Grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly Pilgrimage; and make us chearfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us. 5. *For-*

[5. *Forgive us our Treſpaſſes*, &c.]

HEal our Souls, O Lord, for we have ſinned againſt thee, let thy tender mercies abound towards us, in the *Forgiveneſs of all our Offences*: And grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us thoſe bowels of compaſſion to others which we ſtand in ſo much greater need of from thee, that we may *forgive* as fully and finally upon Chriſt's command, as we deſire to be *forgiven*, for his merits and interceſſion.

[6. *Lead us not into Temptation*, &c.]

O Lord, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only our eyes are upon thee; O, be thou pleaſed either to reſtrain them, or aſſiſt us, and in thy faithfulneſs ſuffer us not to be *tempted* above that we are able, but in all our temptations make us a way to eſcape, that we be not overcome by them, but may, when thou ſhalt call us to it, reſiſt even unto blood, ſtriving againſt ſin; that we being faithful unto death, thou maiſt give us the Crown of life.

[*For thine is the Kingdom.*]

HEar us, and graciouſly anſwer our petitions, for thou art the good *King* over all the Earth, whoſe *Power* is Infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workeſt in us or for us. Therefore bleſſing, honour, glory and power be unto him that ſitteth upon the Throne, to our God for ever, and ever, *Amen.*

Pious EJACULATIONS *taken out of the Book of* PSALMS.

For Pardon of Sin.

HAve mercy on me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me; O be thou merciful unto my sins.

Enter not into Judgment with thy servant, for in thy sight shall no man living be justified.

For thy Names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul. O save me for thy mercies sake.

For Grace.

TEach me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy Statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousness.

Turn away mine eyes lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wisdom.

For the Light of God's Countenance.

LORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better than life it self.

Lord, lift thou up the light of thy Countenance upon me.

Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

Thanksgiving.

I Will always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

I will ſing unto the Lord, as long as I live; I will praiſe my God whilſt I have my being.

Praiſed be God, which hath not caſt out my prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of Iſrael, which only doth wondrous things:

And bleſſed be the Name of his Majeſty for ever, and all the Earth ſhall be filled with his Majeſty, *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, until theſe calamities be over-paſt.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my ſoul, and deliver me, let me not be confounded, for I have put my truſt in thee.

Mine eyes are ever looking unto thee, Lord: for he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my Troubles.

For the Church.

O Be favourable and gracious unto Sion, build thou the Walls of *Jeruſalem.*

O God, wherefore art thou abſent from us ſo long? Why is thy wrath ſo hot againſt the ſheep of thy paſture?

O think upon thy Congregation, whom thou haſt purchaſed and redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou haſt dwelt.

It is time for thee, Lord, to lay to thy hand, for they have deſtroyed thy Law.

Ariſe, O God, and maintain thine own cauſe: deliver *Iſrael*, O God, out of all his troubles.

Brief

Brief Heads of Self-Examination, especially before the Sacrament, collected out of the foregoing Treatise, concerning the breaches of our Duty.

To GOD.

FAITH.

NOt believing there is a God.
Not believing his Word.
Not believing it practically, so as to live according to our belief.

HOPE.

DEspairing of Gods Mercy, so as to neglect duty.
Presuming groundlesly on it, whilst we go on in wilful sin.

LOVE.

NOt loving God for his own excellencies.
Not loving him for his Goodness to us.
Not labouring to please him.
Not desiring to draw near to him in his Ordinances.
Not longing to enjoy him in Heaven.

FEAR.

NOt fearing God so as to keep from offending him.
Fearing man above him, by committing sin, to shun some outward suffering.

TRUST.

NOt trusting on God in dangers and distresses.
Using unlawful means to bring us out of them.
Not depending on God for supply of our Wants.
Immoderate care for outward things.
Neglecting to labour, and expecting God should support us in our idleness.
Not looking up to God for a blessing on our honest endeavours.

HUMI-

HUMILITY.

Not having a high esteem of God.
Not submitting obediently to all his Will.
Not patiently suffering it, but murmuring at his Corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his wisdom in chusing for us, but having eager and impatient desires of our own.

HONOUR.

Not honouring God by a reverent usage of the things that relate to him.
Behaving our selves irreverently in his House.
Robbing God, by taking things that are consecrated to him.
Prophaning Holy Times; the Lord's Day, and the Feasts and Fasts of the Church.
Neglecting to read the Holy Scriptures, not marking when we do read.
Being careless to get knowledge of our duty, chusing rather to continue ignorant, than put our selves to the pains or charge of learning.
Placing Religion in hearing of Sermons, without practice.
Breaking our Vow made at Baptism.
By resorting to Witches and Conjurers; i. e. to the Devil.
By loving the Pomps and Vanities of the World, and following its sinful customs.
By fulfilling the lusts of the flesh.
Prophaning the Lord's Supper:
By coming to it ignorantly, without Examination, Contrition, and purposes of new Life.
By behaving our selves irreverently at it, without Devotion and Spiritual Affection.
By neglecting to keep the promises made at it.
Prophaning God's Name, by blasphemous thoughts, or discourse.
Giving others occasion to blaspheme him by our vile and wicked lives.
Taking unlawful OATHS.
Perjury.
Swearing in ordinary Communication.

WORSHIP

WORSHIP.

Not Worshipping God.
Omitting Prayers, publick or private, and being glad of a pretence to do so.
Asking unlawful things, or to unlawful ends.
Not purifying our Hearts from sin before we pray.
Not praying with Faith and Humility.
Coldness and deadness in Prayer.
Wandring thoughts in it.
Irreverent gestures of body in Prayer.

REPENTANCE.

Neglecting the duty of Repentance.
Not calling our selves to daily account for our sins.
Not assigning any set or solemn times for Humiliation, and Confession, or too seldom.
Not deeply considering our sins, to beget contrition.
Not acting revenge upon our selves, by Fasting, and other acts of Mortification.

IDOLATRY.

Outward Idolatry in worshipping of Creatures.
Inward Idolatry, in placing our love, and other affections more on Creatures, than the Creator.

To our SELVES.

HUMILITY.

Being puffed up with high conceits of our selves.
In respect of Natural parts, as Beauty, Wit, &c.
Of worldly riches and honours.
Of Grace.
Greedily seeking the praise of men.
Directing Christian Actions, as Prayer, Alms, &c. to that end.
Committing sins to avoid Reproach from wicked men.

MEEKNESS.

Disturbing our minds with anger and peevishness.

CONSIDERATION.

Not carefully examining what our estate towards God is.

Not

Not trying our selves by the true Rule, i.e. our obedience to God's Commands.
Not weighing the Lawfulness of our Actions before we venture on them.
Not examining our past actions, to repent of the ill, to give God the glory of the good.

CONTENTEDNESS.

UNcontentedness in our Estates.
Greedy desire after Honour and Riches.
Seeking to gain them by sinful means.
Envying the condition of other men.

DILIGENCE, WATCHFULNESS.

BEing Negligent in observing and resisting Temptations.
Not improving God's gifts, outward or inward, to his Honour.
Abusing our natural parts, as Wit, Memory, &c. to sin.
Neglecting or resisting the motions of God's Spirit.

CHASTITY.

UNcleanness, Adultery, Fornication, Unnatural Lusts, &c.
Uncleanness of the Eye and Hand.
Filthy and obscene Talking.
Impure Fancies and Desires.
Heightning of lust by pampering the body.
Not labouring to subdue it by Fasting, or other severities.

TEMPERANCE.

EAting too much.
Making pleasure, not health, the end of Eating.
Being too curious, or costly in Meats.
Drunkenness.
Drinking more than is useful to our bodies, though not to Drunkenness.
Wasting the Time or Estate in good Fellowship.
Abusing our strength of brain to the making others Drunk.
Immoderate Sleeping.
Idleness and Negligence in our Callings.
Using unlawful Recreations.
Being too vehement upon Lawful ones.
Spending too much time at them.
Being drawn by them to Anger or Covetousness.

Being proud of Apparel.
Striving to go beyond our rank.
Bestowing too much time, care or cost about it.
Abstaining from such excesses, not out of conscience, but covetousness.
Pinching our bodies to fill our purses.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

BEing Injurious to our Neighbour.
Delighting causlesly to grieve his mind.
Ensnaring his soul in sin, by Command, Councel, Enticement or Example.
Affrighting him from godliness by our scoffing at it.
Not seeking to bring those to repentance whom we have lead into sin.

MURDER.

MUrder open or secret.
Drawing men to intemperance or other vices, which may bring diseases or death.
Stirring men up to quarrelling and fighting.
Maiming or hurting the body of our Neighbour.
Fiercenes and rage against him.

ADULTERY.

COveting our Neighbours Wife.
Actually defiling her.

MALICE.

SPoiling the Goods of others upon spight and malice.

COVETOUSNESS.

COveting to gain them to our selves.

OPPRESSION.

OPpression by violence and force, or colour of Law.

THEFT.

THEFT.

Not paying what we borrow.
Not paying what we have voluntarily promised.
Keeping back the Wages of the Servant and Hireling.

DECEIT.

Unfaithfulness in Trusts, whether to the Living or Dead.
Using arts of Deceit in Buying and Selling.
Exacting upon the necessities of our Neighbours.

FALSE WITNESS

Blasting the credit of our Neighbour.
By false Witness.
By Railing.
By whispering.
Incouraging others in their Slanders.
Being forward to believe all ill reports of our Neighbour.
Causless suspicions.
Rash judging of him.
Despising him for his Infirmities.
Inviting others to do so, by scoffing and deriding him.
Bearing any Malice in the heart.
Secret wishing of death or hurt to our Neighbour.
Rejoycing when any Evil befals him.
Neglecting to make what Satisfaction we can, for any sort of injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

Churlish and proud behaviour to others.
Froward and peevish Conversation.
Bitter and reproachful language.
Cursing.
Not paying the respect due to the qualities or gifts of others.
Proudly overlooking them.
Seeking to lessen others esteem of them.
Not employing our Abilities, whether of mind or estate, in administring to those whose wants require it.

GRATITUDE.

Unthankfulness to our Benefactors.
Especially those that admonish us.
Not amending upon the reproof.
Being angry at them for it.

Not

Not reverencing our Civil Parent, the lawful Magistrate.
Judging and speaking ill of him.
Grudging his just Tributes.
Sowing sedition among people.
Refusing to obey his lawful Commands.
Rising up against him, or taking part with them that do.
Despising our Spiritual Fathers.
Not loving them for their works sake.
Not obeying those Commands of God they deliver to us.
Seeking to withhold from them their just maintenance.
Forsaking our lawful Pastors to follow factious Teachers.

PARENTS.

STubborn and irreverent behaviour to our natural Parents.
Despising and publishing their infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their Counsels.
Murmuring at their Government.
Coveting their Estates, though by their death.
Not ministring to them in their wants of all sorts.
Neglecting to pray for Gods Blessing on the several sorts of Parents.
Want of natural affection to children.
Mothers refusing to nurse them without a just impediment.
Not bringing them timely to Baptism.
Not early instructing them in the ways of God.
Suffering them, for want of timely correction, to get Customs of sin.
Setting them evil Examples.
Discouraging them by harsh and cruel usage.
Not providing for their subsistence according to our ability.
Consuming their portions in our own riot.
Reserving all till our death, and letting them want in the mean time.
Not seeking to entail a blessing on them by our Christian lives.
Not heartily praying for them.

Want

Want of affection to our Natural Brethren.
Envyings and heart-burnings towards them.

DUTY to BRETHREN.

NOt loving our *ſpiritual Brethren*, i. e. *our Fellow-Chriſtians.*
Having no fellow-feeling of their ſufferings.
Cauſleſly forſaking their Communion in holy Duties.
Not taking deeply to heart the Deſolation of the Church.

MARRIAGE.

MArrying within the degrees forbidden.
Marrying for undue ends, as covetouſneſs, *luſt*, &c.
Unkind, froward and unquiet behaviour towards the Husband or Wife.
Unfaithfulneſs to the Bed.
Not bearing with the infirmities of each other.
Not endeavouring to advance one anothers good, ſpiritual or temporal.
The Wife reſiſting the lawful commands of her Husband.
Her ſtriving for Rule and Dominion over him.
Not praying for each other.

FRIENDSHIP.

UNfaithfulneſs to a Friend.
Betraying his ſecrets.
Denying him aſſiſtance in his needs.
Neglecting lovingly to admoniſh him.
Flattering him in his faults.
Forſaking his Friendſhip upon ſlight or no cauſe.
Making Leagues in ſin inſtead of vertuous friendſhip.

SERVANTS.

SErvants diſobeying the *lawful commands of their Maſters.*
Purloyning their Goods.
Careleſly waſting them.
Murmuring at their rebukes.
Idleneſs.
Eye-ſervice.

MASTERS.

MAſters uſing ſervants tyrannically and cruelly.
Being too remiſs, and ſuffering them to neglect their duty.
Having no care of their Souls.
Not providing them means of inſtruction in Religion.

Not

Not admonishing them when they commit sins.
Not allowing them time and opportunity for Prayer, and the worship of God.

CHARITY.

WAnt of Bowels and Charity to our Neighbours.
Not heartily desiring their good, spiritual or temporal.
Not loving and forgiving enemies.
Taking actual Revenges upon them.
Falseness, professing kindness and acting none.
Not labouring to do all the good we can to the soul of our Neighbour.
Not assisting him to our power in his bodily distresses.
Not defending his good name, when we know him slander'd.
Denying him any neighbourly office to preserve or advance his estate.
Not defending him from oppression, when we have power
Not relieving him in his poverty.
Not giving liberally or chearfully.

GOING TO LAW.

NOt loving PEACE.
Going to Law upon slight occasions.
Bearing inward Enmity to those we sue.
Not labouring to make peace among others.

THe use of this Catalogue of Sins is this: *Upon days of* Humiliation, *especially before the* Sacrament, *read them considering over; and at every particular, ask thine own heart,* Am I guilty of this? *And whatsoever, by such Examination, thou findest thy self faulty in, confess particularly, and humbly to God, with all the heightning circumstances, which may any way increase their guilts, and make serious resolutions against every such Sin for the future: after which thou mayest use this Form following.*

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that

that in the moſt provoking manner; they have not been only ſingle, but repeated acts of ſin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed? nay, which are not become even habitual and cuſtomary to me; And to this frequency I have added both a greedineſs and obſtinacy in ſinning, turning into my courſe as the Horſe ruſheth into the Battel, doing evil with both hands, earneſtly; yea, hating to be reformed, and caſting thy words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil ways; and fruſtrating all thoſe outward means, whether of judgment or mercy, which thou haſt uſed to draw me to thy ſelf. Nay, O Lord, even my repentances may be numbred amongſt my greateſt ſins: they have ſometimes been feigned and hypocritical, always ſo ſlight and ineffectual, that they have brought forth no fruit in amendment of Life; but I have ſtill returned with the dog to the vomit, and the ſow to the mire again, and have added the breach of reſolutions and vows to all my former guilts. Thus, O Lord, I am become out of meaſure ſinful; and ſince I have thus choſen death, I am moſt worthy to take part in it, even in the ſecond death, the lake of fire and brimſtone. This, this, O Lord, is in juſtice to be the portion of my cup; to me belongs nothing but ſhame and confuſion of face eternally: But to thee, O Lord God, belongeth mercy and forgiveneſs, though I have rebelled againſt thee: O remember not my ſins and offences, but according to thy mercy think thou upon me, O Lord, for thy goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt; behold, O Lord, I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, and bring me back to the ſhepherd and biſhop of my ſoul. Let thy Spirit work in me hearty ſenſe and deteſtation of all my abominations, that true contrition of heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all iniquity, and recieve me graciouſly; and for his ſake who hath done nothing amiſs, be reconciled to me, who have done nothing well; waſh away the guilt of my ſins in his blood, and ſubdue the

power

power of them by his Grace; and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness and worldly lust, that I may never once more cast a look toward *Sodom*, or long after the flesh-pots of *Egypt*; but consecrate my self entirely to thee, to serve thee in Righteousness and true Holiness, reckoning my self to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This Penitential Psalm *may also fitly be used.*

PSALM 51.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free spirit.

Then

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy Righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew forth thy praise.

For thou desirest not sacrifice, else would I give it thee: but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit; a broken and a contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, *build thou the walls of* Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end.

PRAYERS *before the receiving of the Blessed* SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gasping after it answerable to my needs of it. I have with the prodigal wasted that portion of Grace thou bestowedst upon me; and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I, dare to approach this holy Table? I am a dog, how shall I presume to take the childrens bread? Or how shall this spiritual Manna, this food of Angels, be given to one who hath chosen to feed on husks with Swine? Nay, to one who hath already so often trampled these precious things under foot, either carelessly neg-

neglecting, or unworthily receiving those holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, shall my polluted soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness; Hither therefore I come, and thou hast promised, that him that cometh to thee, thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament; grant me so to recieve it, that it may be to me for remission of sins; and though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine; to be merciful to my unrighteousness, and to remember my sins and my iniquities no more: and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee. Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualifie me for it; give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings; and by being suppled in my own tears, I may be the fitter to be washed in his blood; raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benum'd soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul; and such as may also extend it self to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to cloath me in the wedding garment; and make me, though of my self a most unworthy, yet by thy mercy, an acceptable guest at this holy Table; that I may not eat nor drink my own con-

condemnation, but may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that no temptations may ever be able to diſſolve the union; but that being begun here in Grace, it may be conſummated in Glory. Grant this, O Lord, for thy dear Son's ſake, Jeſus Chriſt.

Another.

O Bleſſed Jeſus, who once offeredſt up thy ſelf for me upon the Croſs, and now offereſt thy ſelf to me in the Sacrament; let not, I beſeech thee, my Impenitence and unworthineſs fruſtrate theſe ſo ineſtimable mercies to me; but qualifie me by thy Grace to recieve the full benefit of them. O Lord, I have abundant need of thee; but am ſo clogg'd with guilt, ſo holden with the cords of my ſins, that I am not able to move towards thee. O looſe me from this Band wherewith Satan and my own luſts have bound me, and draw me, that I may run after thee. O Lord, thou ſeeſt daily how eagerly I purſue the paths that lead to death; but when thou inviteſt me to life in glory, I turn my back, and forſake my own mercy. How often hath this feaſt been prepared, and I have with frivoulous excuſes abſented my ſelf? or if I have come, it hath been rather to defie than to adore thee; I have brought ſuch troops of thy profeſſed Enemies, unrepented ſins, along with me, as if I came not to commemorate, but renew thy paſſion, crucifying thee afreſh, and putting thee to open ſhame. And now, of what puniſhment ſhall I be thought worthy, who have thus trampled under foot the Son of God, and accounted the blood of the Covenant an unholy thing? Yet, O merciful Jeſu, this blood is my only refuge: O let this make my atonement, or I periſh eternally. Wherefore didſt thou ſhed it, but to ſave ſinners? Neither can the merit of it be overwhelmed either by the greatneſs or number of ſins. I am a ſinner, a great one, O let me find its ſaving efficacy. Be merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee, and in the cleſts of thy wounds ſhall be my refuge, untill thy Fa-

ther's indignation be over-past. O thou who haſt, as my High Prieſt, ſacrificed for me, intercede for me alſo, and plead thy meritorious ſufferings on my behalf; and ſuffer not, O my Redeemer, the price of thy blood to be utterly loſt. And grant, O Lord, that as the ſins I have to be forgiven are many, ſo I may love much. Lord, thou ſeeſt what faint, what cold affections I have towards thee; O warm and enliven them: and as in this Sacrament, that tranſcendent love of thine in dying for me is ſhed forth, ſo I beſeech thee let it convey ſuch grace into me, as may enable me to make ſome returns of love: O let this divine fire deſcend from Heaven into my ſoul, and let my ſins be the burnt offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltered in my heart, that I may never again defile that place, which thou haſt choſen for thy Temple. Thou dieſt, O dear Jeſu, to redeem me from all iniquity, O let me not again ſell my ſelf to work wickedneſs. But grant that I may approach thee at this time with moſt ſincere and fixed reſolutions of an entire reformation, and let me receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diſeaſes my ſoul groans under. [*Here mention thy moſt prevailing corruptions.*] And though I lie never ſo long at the Pool of *Bethesda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing virtue, they will ſtill remain uncured. O thou bleſſed Phyſician of ſouls, heal me, and grant that I may now ſo touch thee, that every one of theſe loathſome iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying ſo polluted a wretch. O Chriſt hear me, and grant I may now approach thee with ſuch humility and contrition, love and devotion, that thou mayeſt vouchſafe to come unto me, and abide with me, communicating to me thy ſelf, and all the merits of thy paſſion. And then, O Lord, let no accuſations of Satan, or my own conſcience amaze or diſtract me; but having peace with me, let me alſo have peace in my ſelf, that this Wine may make glad,

this

this Bread of life may ſtrengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this, merciful Saviour, for thine own bowels and compaſſions ſake.

EJACULATIONS to be uſed at the LORD'S SUPPER.

LORD, I am not worthy that thou ſhouldſt come under my roof.

I have ſinned. What ſhall I do unto thee, O thou preſerver of men?

[*Here recollect ſome of thy greateſt ſins.*]

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his blood, which ſpeaketh better things than that of *Abel*.

By his Agony and bloody Sweat, by his Croſs and Paſſion, good Lord deliver me.

O Lamb of God which takeſt away the ſins of the world, grant me thy Peace.

O Lamb of God which takeſt away the ſins of the world, have mercy upon me.

Immediately before Receiving.

THou haſt ſaid, that he that eateth thy fleſh, and drinketh thy blood, hath eternal life.

Behold the ſervant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified body deliver me from this body of death.

At the Receiving of the Cup.

O Let this blood of thine purge my conſcience from dead works to ſerve the living God.
Lord, if thou wilt, thou canſt make me clean.
O touch me, and ſay, I will, be thou clean.

After Receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?
I will take the Cup of Salvation, and call upon the name of the Lord.
Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.
Therefore bleſſing, honour, glory and power, be to him that ſitteth upon the Throne, and to the Lamb for ever and ever. *Amen.*
I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.
O hold thou up my goings in thy paths, that my footſteps ſlip not.

A Thankſgiving after the Recieving of the Sacrament.

O Thou Fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man, that thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of

of this mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee, which I have ſo often and ſo perverſely broken! that I, who am not worthy of that daily bread which ſuſtains the body, ſhould be made partaker of this bread of life which nouriſheth the ſoul, and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy Grace into wantonneſs, to make thy mercy an occaſion of ſecurity, but let this unſpeakable love of thine conſtrain me to obedience, that ſince my bleſſed Lord hath died for me, I may no longer live unto my ſelf, but to him: O Lord, I know there is no concord between Chriſt and *Belial*, therefore ſince he hath now been pleaſed to enter my heart, O let me never permit any luſt to chace him thence; but let him that hath ſo dearly bought me, ſtill keep poſſeſſion of me, and let nothing ever take me out of his hand. To this end be thou graciouſly pleaſed to watch over me, and defend me from all aſſaults of my ſpiritual enemies: but eſpecially deliver me from my ſelf, from the treachery of my own heart, which is too willing to yield it ſelf a prey. And where thou ſeeſt I am either by nature or cuſtom moſt weak, there do thou, I beſeech thee, magnifie thy power in my preſervation. [*Here mention thy moſt dangerous temptations.*] And, Lord, let my Saviour's ſufferings for my ſins, and the Vows I have now made againſt them never depart from my mind; but let the remembrance of the one enable me to perform the other, that I may never make truce with thoſe luſts which nailed his hands, pierced his ſide, and made his ſoul heavy to the death: But that having now anew liſted my ſelf under this banner, I may fight manfully, and follow the Captain of my Salvation, even through a Sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this Warfare; O be thou my ſtrength, who am not able of my ſelf to ſtruggle with the ſlighteſt temptations. How often have I turned my back in the day of battel? How many of theſe Sacramental Vows have I violated? And Lord, I have ſtill the ſame unconſtant deceitful heart to betray me to the breach of

this. O thou who art yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow; but that having my heart whole with thee, I may continue stedfast in thy Covenant, that not one good purpose which thy spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my crucified Saviour.

A Prayer of Intercession to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovedst Mankind, as to give thy dear Son out of thy bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the Salvation of all. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Enlighten all that sit in darkness; all Jews, Turks, Infidels and Hereticks; take from them all blindness, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called: Grant, O Lord, that their conversations may be such as becometh the Gospel of Christ; that his name be no longer blasphemed among the Heathens through us. O blessed Lord, how long shall Christendom continue the vilest part of the World, a sink of all those abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance. Let not the Disciples of the holy and immaculate Jesus be of all others the most profane and impure. Let not the Subjects of the Prince of Peace be of all others the most contentious and bloody; but make us Christians in deed as well as in name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind and one mouth glorifie thee the Father

of

of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity for ever; but though our back-slidings are many, and we have grievously rebelled, yet according to all thy goodness, let thy anger and thy fury be turned away, and cause thy face to shine upon thy Sanctuary which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governors, especially those to whom we owe subjection: plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them: and so guide and assist them in the discharge of that Office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life in all godliness and honesty. Bless them that wait at thine Altar, open thou their lips that their mouth may shew forth thy praise. O let not the Lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeraboam*'s Priests prophane thy Service, but let the seed of *Aaron* still minister before thee. And, O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction; deliver the out-cast and poor, help them to right that suffer wrong, let the sorrowful sighing of the Prisoners come before thee, and, according to the greatness of thy power, preserve thou those that are appointed to die: grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, persecutors and slanderers, and turn their hearts. Pour down thy blessings on all my friends and benefactors, all who have commended themselves to my prayers. [*Here thou mayest name particular persons.*] And grant, O merciful Fa-

ther that through this blood of the Cross, we may all be presented pure and unblameable, and unreproveable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal Praises to Father, Son and Holy Ghost for ever.

A Prayer in times of common Persecution.

O Blessed Saviour, who hast made the Cross the badge of thy Disciples, enable me, I beseech thee, willingly and chearfully to embrace it: thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey; O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God. Lord, preserve me so by thy Grace, that I never suffer as an evil doer; and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy name. O thou who for my sake endured'st the Cross, and despis'd'st the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness. Lord, thou knowest whereof I am made, thou remembrest that I am but flesh; and flesh, O Lord, shrinks at the approach of any thing grievous. It is the Spirit, thy Spirit alone, that can uphold me: O establish me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou shew forth thy power in me; and make me, O Lord, in all temptations, stedfastly to look to thee, the Author and Finisher of my faith, that so I may run the race which is set before me, and resist even unto blood, striving against sin. O dear Jesus, hear me; and though Satan desire to have me, that he may winnow me as wheat, yet do thou, O blessed Mediator, pray for me that my faith fail not, but that

that though it be tried with fire, it may be found unto praise and glory, and honour at thy appearing. And O Lord, I beseech thee, grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings: Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors: and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thy self, and at last receive both me and mine enemies into those mansions of peace and rest where thou reignest with the Father, and the Holy Ghost, one God for ever.

A Prayer in time of Affliction.

O JUST and Holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble my self under thy mighty hand, which now lies heavy upon me; I heartily acknowledge, O Lord, that all I do, all I can suffer is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee, in judgment remember mercy; and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy or more lasting than thou seest profitable for my soul; correct me, but with the chastisement of a father, not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; and if yet in thy fatherly wisdom thou see fit to prolong thy corrections, thy blessed will be done. I cast my self, O Lord at thy feet, do with me what thou pleasest. Try me as silver is tried so thou bring me out purified. And Lord, make even my flesh also to subscribe to this resignation, that there may be nothing in me that may rebel against thy hand; but that having perfectly suppreſt all repining thoughts, I may chearfully drink of this cup.

And how bitter ſoever thou ſhalt pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my ſoul, that it may bring forth in me the peaceable fruit of righteouſneſs. That ſo theſe light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of Glory, through Jeſus Chriſt.

A Thankſgiving for Deliverance.

O Bleſſed Lord, who art gracious and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil; I thankfully acknowledge before thee, that thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerved to be ſcourged with Scorpions, and thou haſt corrected them only with a gentle and Fatherly Rod; neither haſt thou ſuffered me to lie long under that, but haſt given me a timely and a gracious iſſue out of my late diſtreſſes. O Lord, I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten, and thou haſt healed me. O let theſe various methods of thine have their proper effects upon my ſoul; that I, who have felt the ſmart of thy Chaſtiſements, may ſtand in awe and not ſin: and that I who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love; and that by both I may be preſerved in a conſtant entire obedience to thee all my days, through Jeſus Chriſt.

Directions for the time of Sickneſs.

When thou findeſt thy ſelf viſited with Sickneſs, thou art immediately to remember that it is God, which with rebukes doth chaſten man for ſin. *And therefore let thy firſt care be, to find out what it is that provokes him to ſmite thee; and to that purpoſe examine thine own heart, ſearch diligently what guilts lie there, confeſs*

fest them humbly and penitently to God, and, for the greater security, renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way, for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly Divine, *not only to assist thee with his prayers, but with his Counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge whether thy Repentance be such, as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy soul, then consider thy body also; and as the Wise Man saith,* Eccluſ. 38. 12. Give place to the Physician, for the Lord hath created him. *Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God; and beware of* Asa's *sin, who* sought to the Physicians, and not to the Lord, 2 Chron. 6. 12. *Dispose also betimes of thy temporal affairs, by making thy* Will, *and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent; for then perhaps thou shalt not have such use of thy Reason as may fit thee for it: or if thou have, it will be then much more seasonable to employ thy thoughts on higher things; on the world thou art going to, rather than that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched, that they may not disturb thee at last.*

A Prayer for a sick Person.

O Merciful and Righteous Lord, the God of health and of sickness, of life and of death; I most unfeignedly acknowledge that my great abuse of those many

many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent Viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity, and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And, O thou merciful Father, who deſigneſt not the ruin, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee by thy Grace ſo to ſanctifie this correction of thine to me, that this ſickneſs of my body may be a means of health to my ſoul: make me diligent to ſearch my heart; and do thou, O Lord, enable me to diſcover every accurſed thing, how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then, if it be thy bleſſed Will, heal my body alſo: reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſickneſs ſhould be unto death, I beſeech thee to fit and prepare me for it: give me that ſincere and earneſt repentance, to which thou haſt promiſed Mercy and Pardon; wean my heart from the world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly houſe of this Tabernacle is diſſolved, I may have a building of God, an houſe not made with hands, eternal in the heavens; and that for his ſake who by his precious blood hath purchaſed it for me, even Jeſus Chriſt.

A Thankſgiving for Recovery.

O Gracious Lord, the God of the ſpirits of all fleſh, in whoſe hand my time is, I praiſe and magnifie the, that thou haſt in love to my ſoul delivered it

it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastned and corrected me, but thou hast not given me over unto death. O let this life which thou hast thus graciously spared, be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more, lest a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming; but grant me I beseech thee, to make a right use of this long-suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Masters coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me also Grace to work out my own salvation, to provide oyl in my lamp, that when the Bridegroom cometh, I may go in with him to the marriage. Grant this, I beseech thee, for thy dear Son's sake.

A Prayer at the approach of Death.

O Eternal and ever-living God, who first breathedst into man the breath of life, and when thou takest away that breath he dies, and is turned again to his dust; look with compassion on me thy poor creature, who am now drawing near the gates of death, and, which is infinitely more terrible, the bar of Judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knowest all things. The sins I know and remember fill me with horrour; but there are also multitudes of others, which I either observed not at that time, or have since carelessly forgot, which are all present to thee. Thou

set

fetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years arise? How long ſhall one ſo ungodly ſtand in thy judgment, or ſuch a ſinner in the Congregation of the Righteous? And, to add yet more to my terror, my very repentance I fear will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the unſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me that my preſent diſlikes of my ſins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling comes upon me, and an horrible dread overwhelmeth me; my fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery upon the depth of thy mercy; Lord, ſave now, or I periſh eternally. O thou who willeſt not that any ſhould periſh, but that all would come to repentance, bring me, I beſeech thee, though thus late, to a ſincere Repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right ſpirit within me. Lord, one day is with thee as a thouſand years. O let thy mighty Spirit work in me now in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with the ſacrifice of a broken and contrite heart, which thou haſt promiſed not to deſpiſe; that by this I may be made capable of that atonement, which thy dear Son hath, by the more excellent oblation of himſelf, made for all repenting ſinners. He is the propitiation for our ſins, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was on him: O heal me by his ſtripes, and let the cry of his blood drown the clamour of my ſins. I am indeed a child of wrath, but he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious blood,

blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary; O let not thy vengeance purſue me to this City of Refuge: my ſoul hangeth upon him, O let me not periſh with a Jeſus, with a Saviour in my arms. But by his Agony and Bloody Sweat, by his Croſs and Paſſion, by all that he did and ſuffered for ſinners, good Lord deliver me: deliver me, I beſeech thee, from the wages of my ſins, thy wrath and everlaſting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuſing to anſwer me in this time of my greateſt need. Lord, there is but a ſtep between me and death, O let not my ſun go down upon thy wrath, but ſeal my pardon before I go hence and be no more ſeen. Thy loving kindneſs is better than the life it ſelf, O let me have that in exchange, and I ſhall moſt gladly lay down this mortal life. Lord, thou knoweſt all my deſire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy name, for ſweet is thy mercy: take away the ſting of death, the guilt of my ſins, and then, though I walk through the valley of the ſhadow of death, I will fear no evil; I will lay me down in peace, and Lord, when I awake up, let me be ſatisfied with thy preſence in thy glory. Grant this, merciful God, for his ſake who is both the Redeemer and Mediator of ſinners, even Jeſus Chriſt.

PSALMS.

PUt me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

There is no health in my fleſh becauſe of thy diſpleaſure, neither is there any reſt in my bones by reaſon of my ſins.

For my wickedneſſes are gone over my head, and are a ſore burden, too heavy for me to bear.

My wounds ſtink, and are corrupt through my fooliſhneſs.

There-

Therefore is my ſpirit vexed within me, and my heart within me is deſolate.

My ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.

Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery.

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

O remember not the ſins and offences of my youth; but according to thy mercy think thou upon me for thy goodneſs.

Look upon my adverſity and miſery, and forgive me all my ſin.

Hide not thy face from thy ſervant, for I am in trouble, O haſte thee and hear me.

Out of the deep do I call unto thee, Lord, hear my voice.

Turn thee, O Lord, and deliver my ſoul, O ſave me for thy mercy's ſake.

O go not from me, for trouble is hard at hand, and there is none to help.

I ſtretch forth my hands unto thee, my ſoul gaſpeth unto thee, as a thirſty land.

Draw nigh unto my ſoul, and ſave it; O deliver me, becauſe of my enemies.

For my ſoul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lyons mouth, hear me from among the horns of the Unicorns.

O ſet me up upon the rock that is higher than I, for thou art my hope, and a ſtrong Tower for me againſt the enemy.

Why art thou ſo heavy, O my ſoul, and why art thou ſo diſquieted within me?

Put thy truſt in God, for I will yet give him thanks for the help of his countenance.

The Lord ſhall make good his loving kindneſs towards me; yea, thy mercy, O Lord, endureth for ever, deſpiſe not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land, where no water is.

Like as the Hart desireth the water-brook, so longeth my soul after thee, O God.

My soul is athirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My soul hath a desire and longing to enter into the Courts of the Lord; my flesh and my heart rejoyceth in the living God.

O that I had wings like a Dove! for then would I flee away, and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succour but of thee, who for my sins art justly displeased? Yet, O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord most Holy, O God most Mighty, O Holy and Merciful Saviour, thou most worthy Judge eternal; suffer me not at my last hour for any pains of death to fall from thee.

Father, I have sinned against Heaven and before thee, and am not worthy to be called thy child; yet, O Lord,

Lord, do not thou caſt off thy bowels and compaſſions of a Father; but, even as a Father pitieth his own Children, ſo be thou merciful unto me.

Lord, the Prince of this world cometh, O let him have nothing in me; but as he accuſeth, do thou abſolve: he lays many and grievous things to my charge, which he can too well prove; I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord, my God.

O Lord, I am cloathed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire, cauſe mine iniquities to paſs from me, and cloath me with the righteouſneſs of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a Lyon, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution; my very righteouſneſſe are as filthy rags: O waſh me and make me white in the blood of the Lamb, that ſo I may be fit to ſtand before thy Throne.

Lord, the ſnares of death compaſs me round about, O let not the pains of Hell alſo take hold upon me, but though I find trouble and heavineſs, yet, O Lord, I beſeech thee, deliver my ſoul.

O dear Jeſus, who haſt bought me with the precious price of thine own blood: challenge now thy purchaſe, and let not the malice of Hell pluck me out of thy hand.

O bleſſed High Prieſt, who art able to ſave them to the utmoſt, who come to God by thee, ſave me, I beſeech thee, who have no hope but on thy merits and interceſſion.

O God, I confeſs I have defaced that image of thine thou didſt imprint upon my ſoul; yet, O thou faithful Creator, have pity on thy creature.

O Jeſu, I have by my many and grievous ſins crucified thee afreſh, yet thou who prayedſt for thy perſecutors, intercede for me alſo; and ſuffer not, O my Redeemer, my ſoul (the price of thy blood) to periſh.

O

O Spirit of Grace, I have by my horrid impieties done deſpight to thee; yet, O Bleſſed Comforter, thongh I have often grieved thee, be thou pleaſed to ſuccour and relieve me, and ſay unto my ſoul I am thy ſalvation.

Mine eyes look unto thee, O Lord, in thee is my truſt, O caſt not out my ſoul.

O Lord, in thee have I truſted, let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt, let me not be weary of thy correction; but give me ſuch a perfect ſubjection to the Father of Spirits, that this chaſtiſement may be for my profit, that I may thereby be partaker of thy holineſs.

O thou Captain of my Salvation, who were made perfect by ſufferings; ſanctifie to me all the pains of body, all the terrors of mind which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments, make me chearfully and thankfully to bear my preſent pains; chaſten me as thou pleaſeſt here, that I may not be condemned with the world.

Lord, the waters are come in even unto my ſoul. O let thy ſpirit move upon theſe waters, and make them like the pool of *Bethesda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy Glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jeſus, who humbleſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the kingdom of heaven to all believers. I believe that thou ſhalt come to be my Judge.

I pray thee therefore help thy ſervant whom thou haſt redeemed with thy moſt precious blood.

Make me to be numbred with thy Saints in glory everlaſting.

Thou

Thou art the resurrection and the life: he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly, desiring to be cloathed upon with that house from Heaven.

I desire to put off this my tabernacle. O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle, not only with flesh and blood, but with principalities and powers, and spiritual wickedness. O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service without distraction, O take me up to stand before thy Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in the state of banishment and absence from the Lord, O take me where I shall for ever behold thy face, and follow the Lamb whithersoever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of righteousness.

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul. Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord, thou God of truth. Come Lord Jesu, come quickly.

PRAYERS for their Uſe, who Mourn in ſecret for the PUBLICK CALAMITIES, *&c.*

Pſalm 74. *O God, wherefore art thou abſent from us ſo long? why is thy wrath ſo hot againſt the ſheep of thy paſture?* &c.

Pſalm. 79. *O God, the Heathen are come into thine Inheritance: thy holy temple have they defiled, and made* Jeruſalem *an heap of ſtones,* &c.

Pſalm 80. *Hear, O thou ſhepherd of* Iſrael; *thou that leadeſt* Joſeph *like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubim,* &c.

A Prayer to be uſed in theſe times of Calamity.

O Lord God, to whom vengeance belongeth, I deſire humbly to confeſs before thee, both on my own behalf, and that of this Nation, that theſe many years of calamity we have groaned under, are but the juſt, (yea mild) returns of thoſe many more years of our provocations againſt thee, and that thy preſent wrath is but the due puniſhment of thy abuſed mercy. O Lord, thou haſt formerly abounded to us in bleſſings above all the people of the earth. Thy candle ſhined upon our heads, and we delighted our ſelves in thy great goodneſs; Peace was within our Walls, and plenteouſneſs within our Palaces; there was no decay, no leading into Captivity, and no complaining in our ſtreets: but we turned this Grace into wantonneſs, we abuſed our Peace to Security, our Plenty to Riot and Luxury; and made

made those good things which should have endeared our hearts to thee, the occasion of estranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy Word to be a lamp unto our feet, and a light unto our paths: But, O Lord, we have made no other use of that light, than to conduct us to the chambers of death; we have dealt proudly, and not hearkened to thy Commmandments, and by rebelling against the light, have purchased to our selves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day, to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and long-suffering, thou hast sent thy Judgments to awaken us to repentance, and hast also allowed us space for it: but alas! we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord; we are slidden back by a perpetual backsliding, no man repenteth him of his wickedness, or saith, What have I done? 'Tis true indeed, we fear the rod, (we dread every suffering, so that we are ready to buy it off with the fouleſt sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. And now, O GOD, what balm is there in *Gilead* that can cure us, who, when thou wouldst heal us, will not be healed? We know thou hast pronounced that there is no peace to the wicked; and how shall we then pray for peace, that still retain our wickedness? This, This, O Lord, is our soreſt disease, O give us Medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our Land. Lord, thou hast long spoken by thy word to our ears, by thy judgments even to all our senses; but unless thou speak by thy Spirit to our hearts, all other calls will still be uneffectual. O send out this voice, and that a mighty voice, such as may awake

wake us out of this Lethargy: Thou that didst call *Lazarus* out of the grave, O be pleased to call us who are dead, yea, putrified in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of those inward Calls, have justly provoked thee to give us up to the lusts of our own heart; yet, O thou boundless Ocean of mercy, who art good, not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy Grace, and take not thy holy Spirit from us. Thou wert found of those that sought thee not: O let that act of mercy be repeated to us who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician; and by how much our case is the more dangerous, so much the more sovereign Remedies do thou apply. Lord, help us; and consider not so much our unworthiness of thy aid, as our irremediable ruin, if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou seest may best secure our Spiritual; if a greater degree of outward misery will tend to the curing of our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much foaming and tearing. But if thou seest that some Return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness, as to afford us that: and, whether by thy sharper or thy gentler methods, bring us home to thy self. And then, O Lord, we know thy hand is not shortned, that it cannot save: when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles. O shew us thy mercy, and grant us thy salvation; that being redeemed both in our bodies and spirits, we may glorifie thee in both, in a chearful obedience, and praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for this Church.

O Thou great God of Recompences, who turnest a fruitful land into barrenness for the wickedness of them.

them that dwell therein; thou haſt moſt juſtly executed that fatal Sentence on this Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a ſcorn and deriſion to all that are round about her. O Lord, what could have been done to thy Vineyard that thou haſt not done in it? And ſince it hath brought forth nothing but wild Grapes, it is perfectly juſt with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities teſtifie againſt us, yet do thou it for thy Name's ſake; for our backſlidings are many, we have ſinned againſt thee. O thou *Hope of Iſrael*, the Saviour thereof in time of trouble; why ſhouldſt thou be as a ſtranger in the land, as a way-faring man that turneth aſide to tarry for a night? Why ſhouldſt thou be as a man aſtonied? As a mighty man that cannot ſave? Yet thou, O Lord, art in the midſt of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleaſeſt, take from us the opportunities of our luxury, and it may be a) mercy; but O take not from us the means of our Reformation, for that is the moſt direful expreſſion of thy wrath. And though we have hated the Light, becauſe our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on ſtill in darkneſs, but let it continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength, and come and help, and deliver not the Soul of thy Turtle Dove [*This diſconſolate Church*] unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the Wilderneſs till all this murmuring generation be conſumed*, yet let not that periſh with us, but bring it at laſt into a *Canaan*, and *let our more innocent Poſterity ſee that which in thy juſt judgment thou denieſt to us*. In the mean time let us not ceaſe to bewail that Deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted condition, but eſteem the Reproach of Chriſt greater Riches than the Treaſures

ſures of *Egypt*, and ſo approve our conſtancy to this our afflicted mother, that her bleſſed Lord and Head may own us with mercy, when he ſhall come in the glory of thee his Father with the holy Angels. Grant this, merciful Lord, for the ſame Jeſus Chriſt his ſake.

A Prayer for the Peace of the Church.

LORD Jeſus Chriſt, which of thine Almightineſs madeſt all creatures both viſible and inviſible, which of thy Godly wiſdom governeſt and ſetteſt all things in moſt goodly order, which of thine unſpeakable goodneſs keepeſt, defendeſt, and furthereſt all things; which of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead; vouchſafe, we pray thee, at laſt to caſt down thy countenance upon thy well-beloved Spouſe the Church, but let it be that amiable and merciful countenance wherewith thou pacifieſt all things in Heaven, in Earth, and whatſoever is above Heaven and under the Earth: vouchſafe to caſt upon us thoſe tender and pitiful eyes with which thou didſt once behold *Peter* that great Shepherd of thy Church, and forthwith he remembred himſelf and repented; with which eyes thou once didſt view the ſcattered Multitude, and wert moved with compaſſion, that for lack of a good Shepherd they wandred as Sheep diſperſed and ſtrayed aſunder. Thou ſeeſt (O good Shepherd) what ſundry ſorts of Wolves have broken into thy Sheep-coats; ſo that if it were poſſible the very perfect perſons ſhould be brought into error: Thou ſeeſt with what Winds, with what Waves, with what Storms thy ſilly Ship is toſſed, thy Ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly ſink and we all periſh? Of this tempeſt and ſtorm we may thank our own wickedneſs and ſinful living, we diſcern it well and confeſs it; we diſcern thy Righteouſneſs and we bewail our unrighteouſneſs: But we appeal to thy mercy which ſurmounteth all thy works; we have now ſuffered much puniſhment, being ſcourged with ſo many Wars, conſumed with ſuch loſſes of Goods, ſhaken with ſo many floods, and yet appears there no where any Haven or

Port unto us: being thus tired and forlorn among so ſtrange evils, but ſtill every day more grievous puniſhments, and more ſeem to hang over our heads; we complain not of thy ſharpneſs, moſt tender Saviour, but we diſcern here alſo thy Mercy, foraſmuch as much grievouſer plagues we have deſerved. But O moſt merciful Jeſus, we beſeech thee that thou wilt not conſider nor weigh what is due for our deſervings, but rather what becometh thy Mercy, without which neither the Angels in Heaven can ſtand ſure before thee, much leſs we ſilly Veſſels of Clay. Have mercy on us, O Redeemer, which art eaſie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto thine own Name. Suffer not thoſe which either have not known thee, or do envy thy glory, continually ro triumph over us, and ſay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils men weigh and eſteem thy goodneſs: they think we be forſaken, whom they ſee not amended. Once when thou ſlept in the Ship, and a Tempeſt ſuddenly ariſing threatned death to all in the Ship, thou awokeſt at the outcry of a few Diſciples, and ſtraightway at thine Almighty Word the Waters couched, the Winds fell, the Storm was ſuddenly turned into a great Calm; the dumb waters knew their Makers voice. Now in this far greater tempeſt, wherein not a few mens bodies be in danger, but innumerable Souls, we beſeech thee at the cry of thy holy Church which is in danger of drowning, that thou wilt awake. So many thouſands of men do cry, *Lord ſave us we periſh*, the Tempeſt is paſt mans power; it is thy word that muſt do the deed: Lord Jeſu, only ſay thou with a word of thy mouth, *Ceaſe, O Tempeſt, and forthwith ſhall the deſired Calm appear.* Thou wouldſt have ſpared ſo many thouſands of moſt wicked men, if in the City *Sodom* had been found but ten good men. Now here be ſo many thouſands of men which love the glory of thy Name, which ſigh for the beauty of thy houſe, and wilt thou not at theſe mens prayers let go thine Anger, and remember thine accuſtomed and old mercies?

mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn wicked mens evils into thy Churches good? For thy mercy is wont then most of all to succour, when the thing is with us past remedy, and neither the Might nor Wisdom of men can help it. Thou alone bringest things that be never so out of order into order again, which art the only Author and maintainer of Peace. Thou framedst that old Confusion wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things of that nature fought together, thou didst allay and knit in a perpetual band. But how much greater Confusion is this, where is no Charity, no Fidelity, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a misordered Quire, every man singeth a contrary Note! Among the Heavenly Planets is no dissention, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou suffer thy Spouse, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the wicked Spirits, which be Authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Soldiers? When thou wert here a man conversant among men, at thy voice fled the Devils. Send forth we beseech thee O Lord thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, Masters of Riot, of Covetousness, of vain-Glory, of Carnal Lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit strengthen thy Spouse and the Herdmen thereof.* By this Spirit thou reconciledst the earthly to the heavenly: By this thou didst frame and reduce so many Tongues, so many Nations, so many sundry sorts of men into one body of a Church, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe

to renew in all mens hearts, then ſhall all theſe foreign miſeries ceaſe, or if they ceaſe not, they ſhall turn to the profit and avail of them which love thee. Stay this Confuſion, ſet in order this horrible Chaos (O Lord Jeſus) let thy Spirit ſtretch out it ſelf upon theſe waters of evil wavering Opinions. And becauſe thy Spirit, which according to thy Prophets ſaying, *containeth all things*, hath alſo the Science of ſpeaking; make, that like as unto all them which be of thy Houſe is one Light, one Baptiſm, one God, one Hope, one Spirit, ſo they may alſo have one Voice, one Note, one Song, profeſſing one Catholick truth. When thou didſt mount up to Heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt gifts amongſt men, thou dealteſt ſundry rewards of thy Spirit. Renew again from above thy old bountifulneſs, give that thing to thy Church, now fainting and growing downward, that thou gaveſt unto her ſhooting up, at her firſt beginning. Give unto Princes and Rulers the grace ſo to ſtand in awe of thee, that they ſo may guide the Common-weal, as they ſhould ſhortly render account unto thee that art the King of Kings. Give wiſdom to be always aſſiſtant unto them, that whatſoever is beſt to be done, they may eſpy it in their minds, and purſue the ſame in their doings. Give to the Biſhops the gift of Prophecy, that they may declare and interpret holy Scripture, not of their own brain but of thine inſpiring. Give them the threefold Charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy Sheep. Give to the Prieſts, the love of Soberneſs and of Chaſtity. Give to thy People a good will to follow thy Commandments, and a readineſs to obey ſuch Perſons as thou haſt appointed over them. So ſhall it come to paſs, if through thy gift thy Princes ſhall command that thou requireſt, if thy Paſtors and Herdmen ſhall teach the ſame, and thy people obey them both, that the old Dignity and Tranquility of the Church ſhall return again with a goodly order unto the glory of thy Name. Thou ſpareſt the *Ninevites* appointed to be deſtroyed, as ſoon as they converted to repentance; and wilt thou deſpiſe thy Houſe falling down at thy feet, which inſtead

ſtead of ſackcloth hath ſighs, and inſtead of aſhes tears? Thou promiſeſt forgiveneſs to ſuch as turn unto thee, but this ſelf thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art the Saviour, ſuffer not them to periſh which do hang on thee. Thou art the Lord and owner, challenge thy poſſeſſion. Thou art the Head, help thy Members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace, breath upon us brotherly love. Thou art the God, have pity upon thy humble beſeechers; be thou according to *Pauls* ſaying, all things in all men, to the intent the whole quire of thy Church with agreeing minds and conſonant voices for mercy obtained at thy hands, may give thanks to the Father, Son, and Holy Ghoſt: which after the moſt perfect example of concord be diſtinguiſhed in property of Perſons and one in nature; to whom be Praiſe and Glory Eternally, *Amen.*

A Prayer for the Kings Majesty, out of the Liber Regalis.

GOD the unspeakable Author of the world, Creator of Men, Governour of Empires, and Establisher of all Kingdoms, who out of the loins of our Father Abraham, didst chuse a King that became the Saviour of all Kings and Nations of the earth. Bless, we beseech thee, thy faithful Servant, and our dread Soveraign Lord King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid & protection: Visit him as thou didst visit Moses in the bush, Joshua in the battel, Gideon in the Field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him an Helmet of Salvation against the face of his enemies, and a strong Tower of defence in the time of adversity. Let his Reign be prosperous and his Days many. Let peace, and love, and holiness, let justice, and truth, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience, and let him so duely serve thee here on earth, that he may hereafter everlastingly Reign with thee in heaven, through Jesus Christ our Lord. Amen.

FINIS.

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